THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

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Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, June 10, 1850.

PROFESSOR STUART ON DANIEL.

Having dispatched Daniel the Prophet in a voluminous octavo, the venerable philologist of Andover has attended to the case of Daniel the Politician, in a pamphlet of 119 pages, entitled "Conscience and the Constitution," just issued from the press of Crocker & Brewster. After a preface, exegetical, biographical, historical, critical, and apologetic, of twenty-two pages, he devotes twenty pages to the exhibition of "the attitude of Slavery as presented by the Old Testament," which he represents as being that the Jews were permitted to purchase and hold slaves, of their own nation, for six years at a time, and of heathen nations with no limitations whatsoever. "Lev. xxv. 44–46 has put this matter at rest for all sober and honest inquirers. There it stands, and even Abolitionists cannot abolish it, that the Jews might have slaves *ad libitum*." Slavery, therefore, he argues, cannot be a *malum in se*. Thirteen pages are next devoted to "the attitude of Slavery in the New Testament," which, in his own recapitulation is "plainly this, viz., that servants are not to be anxious, uneasy, and discontented, because they are servants. If they can easily and peaceably obtain their liberty, then they should accept the boon; but they are forbidden to be fractious, and querulous, and uneasy, *merely because they are in bondage*." The remainder of the pamphlet is made up of miscellaneous disquisitions, under the general head of "the influence which Christian principles should have on our minds in relation to conscience, and to the agitated questions of the day," in which he quotes Paul's Epistle to Philemon, in proof that a *Christian conscience would send back a runaway slave*; administers pious counsels to the Rev. Henry Ward Beecher, Hon. William Jay, Hon. Horace Mann, Professor Agassiz, and others; broaches the historical discovery that the conscience of Ignatius Loyola founded *the tribunal of the Inquisition* in Europe, and that of Xavier the same in Asia; quotes, *as originating with Burke*, the old Æsop's fable of "the Ox and the Fly;" glorifies Daniel Webster; annihilates the Wilmot Proviso; settles the Texas question; is severe on anonymous correspondents; expostulates with the North; exhorts the South; quotes Scripture, Cowper, Latin, French, and German; and after several other things, too numerous to mention, (apparently with the happy forethought that by that time he would need it,) closes by a volunteer *epitaph* upon the distinguished individual in whose behalf he writes.

In the process of the pamphlet, caustic reference is repeatedly had to *The Independent*," under the periphrastic formula of a Journal, "edited for the most part in an able manner, and, until quite recently, holding out fair promise of great and extensive usefulness." You, Messrs. Editors, with your (*) correspondent may be unquestionably trusted to take care of yourselves, and I shall only trespass upon your space for the briefest possible notice of the assaults (to the extent of some five pages) of the ex-Professor upon so humble an individual as the "confidential Ariel of the editor, who hails from Boston." Even this I should not do, were it not that the singular blunders which are made in copying my offensive suggestions into the pamphlet, for the purpose of annihilative reply render a word of correction imperative. Be pleased to favor me with an insertion in parallel columns of what he says I said, and of what your files bear witness that I said.

Stuart, p. 10.—"After speaking of Mr. Webster as our *misrepresentative*, and as having done sacrifice to base electioneering purposes, and thrown out a gilded bait to catch the South; after alleging that all the confidence of the Bay State in him is now about defunct, some confidential Ariel of the editor, who hails from Boston, and seems to know everything about everybody, goes on to say, 'that as to the mere chants,' (whose names are on Mr. Webster's testimonial,) 'they cannot afford to have a conscience; as to the politicians, their conscience varies with the wind;' and as to Professors, etc., their railroad must no longer run over the hights of Zion,' (query—Andover Hill?) 'but through the valley of the Hinnom.' I do not, with the little that I know of exegetics" [N. B. Very funny.—*Ariel*] "feel able to make out an interpretation of this last clause, and must therefore give it over to the reader to manage for himself as he best can. But there is another declaration of this sharp sighted sentinel of the life-guard of Liberty, that I think I can cognize. He implicates all of us, who have subscribed to the testimonial, in the accusation of being either the advocates of Slavery or apologists for it. He says 'we make no more scruple in riding over the ten commandments, than a merchant' (he seems to have a peculiarly degrading opinion of merchants) 'does in riding to his cotton mills over the bales of southern cotton.'" [Here follows a page of exposition of this last *assumed quotation*!]	*Independent, No.* 71, *p.* 58.—"That such a letter" (as that to Mr. W.) "should be devoutly signed by politicians, who never had anything to make a conscience of—by merchants who cannot afford to keep a conscience—and by those non-describables, who like shoals of small fry are always borne along irresistibly by the rush of water into the vacuum at the tail of larger fish—is not a matter of wonder. But that such a letter, whose whole aim and tendency is to repress and rebut that idea which was gaining ground at Washington, that the North did not, and could not accord with the humiliating and detestable doctrines advanced by their distinguished *misrepresentative*; that such a letter, which rides over the ten commandments, as coolly as if they were ten trucks to carry cotton on toward the mills of the subscribers—should command the signatures of the Christian men and ministers, and dignitaries high in the honors and offices of our own church, has filled *some of us* with grief and amazement. Be kind enough to whisper in the ears of all the engineers and officials of the *underground-railroad*, that from present appearances they had better run their track through the valley of Hinnom, than to try the hights of Zion!"

If one will read both of these columns, comment is unnecessary. I pass therefore to pp. 38–41, which are occupied in an exegetical examination of several passages which I had quoted as worthy of reference in the case under consideration. He supposes that the offending correspondent, "by his frequent appeals to the Scriptures, may be a minister of the Gospel. If so," he pleasantly adds, "I can only condole with his people that they have not a more discriminating guide to lead them to a right knowledge of the meaning of the Scriptures," &c. &c. Permit me for a moment to examine the ex-Professor's own exposition, upon the strength of which he has founded this gentle hint. He says, (in allusion to Jer. xxii. 13,) the "woe unto him that useth his neighbor's service without wages, &c.," is solely directed against the oppressive and tyrannical Shallum; that "the dumb," (Prov. xxxi. 8, 9,) for whom one is to "open his mouth and judge righteously," are certain Hebrew poor and needy, whose mouth had been stopped by some unrighteous and bribed judge; that (Isaiah xvi. 3) "hide the outcasts, bewray not him that wandereth," refers only to the "fugitive daughters of Moab, who flee from the conquering invaders of their country, and seek safety in the land of Israel." The inference from all this, of course, is, that your correspondent did great discredit to his Andover training in sacred literature, in supposing that either of these passages had any conceivable connection with the matter in hand. Now the said Ariel is by no means vain of his attainments in philology, whether sacred or profane, but did the best he could, under the circumstances, while in the seminary. Specially did he suffer himself to be imposed upon, as it now appears, by a book in which he *had* some confidence, (Stuart on the Old Testament;) where, on page 414, he had read the following, viz.: "*Manente ratione manet ipsa lex*. This is the compass to guide us in traversing the whole ground from the beginning of Genesis to the end of Malachi. *All that is founded upon the perpetual relations of men to God, to each other, and themselves, and which is the subject of prescription, command, or instruction, is on the part of Heaven* PERMANENT." He had been weak enough to suppose, that "using a neighbor's service without wages"—"pleading the cause of the poor and needy"—"hiding the outcasts," &c. &c., *had* some distant bearing upon certain "*perpetual* relations of men to God, to each other, and themselves," and therefore might bear an allusion. And he is compelled to the candid confession that there is much more of surprise than pleasure in this new expository announcement, that it was only wrong for the "tyrannical Shallum" to use his neighbor's service without wages; and that unless a runaway slave can prove himself to be a "fugitive daughter of Moab," there is no harm in "bewraying" him. Perhaps the venerable ex-Professor will be under the necessity, however, of allowing us to carry this new principle a little further, and to say, that as Paul only sent *Philemon* home to his master, and not fugitives from our own slave States, it is possible that the passage on which he has built his touching appeal to our Christian conscience to go and do likewise, has about as little to do with the subject as those of the stupid "Ariel;" and that the "δούλος τελήθης, μὲ σοι μελίεω." which, with some compunctions on Paul's account, he has taken as the motto of his pamphlet, may have emptied its entire meaning upon Corinth, without so much as reserving a single hint for stolen Africans who are sweltering on the torrid cotton fields and rice swamps of the nineteenth century.

I will only add, that among the singular contradictions with which the essay abounds, is that of proceeding—after urging as the clear voice of the Gospel, that the slave (to use his own colloquial yet literal rendering) "should not make a fuss" about his slavery—to prove that slavery (pp. 103–6) is so wrong in itself, and so essentially interwoven with licentiousness and cruelty, and the temporal degradation and eternal ruin of the slave, that "when a true-hearted Christian runs his eye over such an assemblage of evils," it is impossible for him to "have a doubt as to what Christianity demands. He that runneth may read the will of Heaven in regard to this matter."

Of course, putting these two things together, it is the Christian duty of a slave not "to make a fuss," *merely* because he is in a state whose very essence and existence involves "concubinage, adultery, temporal degradation and eternal ruin." Of course it is his Christian duty to do, all he can, by a diligent and obedient upholding for the preservation of a system whose condemnation by the principles of his Christianity it is impossible for him to doubt! Here is certainly a "profound acquaintance," not merely with the "Old Testament," but with several other things!

MORTON.

RHODE ISLAND CONSOCIATION.

BRISTOL, R. I., June 13, 1850.

The meeting of the Evangelical Consociation of Rhode Island has closed its sessions, and one in all respects more delightful, of this or any other ecclesiastical body, has seldom if ever been held. Perfect harmony and brotherly love have characterized all its deliberations and acts. The spirit of true devotion was sweetly diffused, and glowed ardently in the bosoms of ministers and people, and the great Head of the Church has evidently crowned this religious festival of his Zion with tokens of his favor. The prayer-meetings held each morning were seasons of holy communion with God, and of praise for the rich blessings of his grace bestowed upon the churches. The preaching of the Word, the numerous addresses on subjects pertaining to personal piety and the interests of the Redeemer's kingdom at home and abroad, were spirit-stirring, and told with visible effect on the hearts of attentive listeners. The details of business were dispatched with promptness, occupying but a moderate portion of the time, and thus, with the Divine blessing, the interest of the meeting continued to increase from the beginning to the close.

You know that this is the place where I was solemnly set apart for the ministry of the Gospel; where, for about eleven years, I labored in pleasing concert, as colleague, with the venerable Henry Wight, D.D., with whom I left the precious flock, when called to another sphere of labor; and where we were favored with revival scenes which strongly resembled those of Pentecost in Jerusalem. The place itself is beautiful, being one of the little sea-ports which deck the shores and recesses of that most charming of all bays, the Narragansett. The people here are proverbially warm-hearted and kind, and received their visitors on this occasion with a hearty welcome.

The Consociational Sermon was delivered on Tuesday evening, by Rev. J. M. Davis, from the Song of Solomon, second chapter, 10th to 13th verses inclusive. The preacher made rousing appeals to the Church, the Spouse of Christ, to awake from drowsiness and address herself earnestly to the great work for which her Lord has destined her.

On the evening preceding the opening of the session, the Rev. Dr. Cleveland preached a searching discourse on Ps. xxii. 26: "Your heart shall live forever." Sentiment, "The heart is immortal."

On Tuesday an address was made by Rev. Dr. Albro, of Cambridge, in behalf of the Massachusetts Sabbath-school Society, and another by Rev. Mr. Oviatt, of Boston, in behalf of the American Sunday-school Union.

The narrative of the state of religion in the churches, on Wednesday morning, was very interesting. On some of them the Spirit has descended with great power, humbling and reviving Christians,—awakening and converting sinners of all ages and classes. This has been eminently the fact in Little Compton, at the Globe Factory Village, in Tiverton, and at Fall River. Nearly all the churches are enjoying a pleasing degree of peace and prosperity.

One fact was exhibited by this narrative which greatly surprised us, and is worthy of particular notice. It is, that the churches and congregations connected with them, in the bounds of this Consociation, *have contributed more in proportion to their numbers for benevolent purposes the past year, than those of any other State in the Union*. This is an indication of a noble spirit in Rhode Island, and of great good to be enjoyed by these churches in time to come.

Rev. Mr. Putnam, delegate from the General Association of Connecticut, reported the state of religion there, and among other things stated, that notwithstanding some recent developments of theological views, the ministers and churches included under that Association, do adhere firmly to the good old ways and to the doctrinal belief of their fathers.

Rev. Mr. Blake, delegate from the General Conference of Maine, gave a cheering account of the religious interests in connection with that body. These brethren expressed the affectionate regards of those ecclesiastical bodies, to which a cordial response was given by the Moderator.

The Rev. Mr. Barney addressed the meeting in behalf of seamen.

On Wednesday afternoon the Consociation resolved itself into the Rhode Island Foreign Missionary Society, and was addressed by Rev. Mr. Cowles, and Rev. Mr. French, a missionary from Mahratta. The sacrament of the supper was then administered.

The public exercises were closed in the evening by observing the anniversary of the Rhode Island Domestic Missionary Society. The claims of the Society were pressed with unusual power in a long and argumentative report by Rev. Mr. Waterman. This was followed by addresses from Rev. Messrs. Oviatt, Putnam, and Taylor.

The tenderness of feeling which was manifest in these successive meetings, and the brotherly love which reigned throughout, has made this a season which will be long remembered with gratitude to God. Coming to this spot, which was the scene of my early and imperfect ministerial labors, the recollections of the past have been indeed "pleasing but mournful to the soul." Very many of those to whom it was once my privilege to preach the precious truths of the Gospel, have departed to the eternal world. Many precious ones have died in faith, and have gone where they no longer see as if through a glass darkly, but where they behold those glories of Immanuel, which we here so feebly comprehend and so inadequately represent. Some, I perceive, have nearly completed their pilgrimage, and all of us are advancing onward in that great procession which is moving from this world to the next. How strikingly do the great changes which only a few years make in a congregation, show the brevity of life and the mutability of earthly things! What pastor can revisit a beloved flock, and not be impressed with the idea, that diligence, watchfulness, prayerfulness, and fidelity in the service of the Master, are imperiously demanded of him?

To the beloved people here we say, Peace be within thy walls and prosperity within thy palaces.

Yours, &c.,

JOEL MANN.

MR. WEBSTER'S LETTER ON SLAVERY, AND THE TRIAL BY JURY.

BY GEORGE B. CHEEVER.

Mr. Webster's recent letter to the people of Newburyport, while it is written with great power, contains doctrines, both religious and political, which demand the severest scrutiny. Mr. Webster's positions, we regret to say, are wholly on the side of slave-property, and his language against all excitement and fervent feeling in behalf of freedom at this time, is strong, and even denunciatory, to a degree that is not only painful but almost unaccountable. We feel compelled, in a calm and argumentative pursuit of the truth on this subject, to review his positions and point out the wrong.

Mr. Webster complains of the agitation and excitement on the subject of Slavery, which in this winter's Congressional campaign, have prevented the possibility of business, and almost clogged the wheels of government. But who and what have caused this agitation? How singular that Mr. Webster should now, apparently for the first time in his life, have been awakened to the perception of the greatness and wickedness of the abolition excitement. It is not the excitement at the North *against Slavery* that produces this powerful commotion in the Senate, but it is the excitement at the South *against freedom*, against California as a free State; it is the determination of our Senators to force Slavery to a farther extension; and it is the proposition, by appending new provisions to the Constitution, to set the people of the North, under pains and penalties, to the work in earnest of catching slaves. It is such movements as these, that are the sources of the excitement, and not any new zeal against Slavery.

Mr. Webster is straining the law and the Constitution to the utmost of his power for the protection and support of Slavery, and would make the people of his own State, if possible, ashamed of an "outcry for universal freedom." It is by such a phrase that he allows himself to sneer against the very sentiment that liberty is precious for all, is due to all, and ought to be granted to all. Can it be that this is the man who delivered the oration at Bunker Hill? About what subject of universal human interest ought men ever to make an outcry, except it be this same universal freedom?

Mr. Webster is for restricting the Constitution, on this point, to the closest possible construction. On the subject of the creation of new Slave States, the Constitution is elastic; he has no scruples, no question but the power is there, and if it be not there, he would give it. He questions and hesitates as to the right, under the Constitution, of a trial by jury in the case of a fugitive from Slavery. It is not a criminal process; it is not a civil process; therefore there is no provision for the trial by jury.

But how is it that Mr. Webster sees no difficulty, under the Constitution, of adding provisions compelling the people to help catch a slave? Surely, if there be the right and the power to do that, there must be the same right and power, under the Constitution, to add provisions for a fair trial of the slave. And if such provisions be needed, why is not Mr. Webster as willing and desirous of that, of providing for justice to the slave as he is of providing for justice to the master? Is there, in his mind, no preference of freedom over Slavery? Is it Slavery, at all hazards, for the protection of which new laws must be framed, but when the security of justice to a man accused of being a slave is the question, is the power of new provisions for that to be denied as unconstitutional? Instead of taking the side of freedom, humanity, and justice in the case, and saying, if the Constitution must be forced, and if new provisions are wanted, it shall be for *that*, and if you will have the utmost that Slavery can have, it shall have no more; the letter of the Constitution shall not be transcended or forced against the rights of man; instead of saying to the Slavery interest, you shall have your pound of flesh, no more, he says to the cause of freedom, you shall have *your* pound of flesh, no more. You must show by direct proof in the Constitution that a fugitive from Slavery is entitled to trial by jury, or he shall have none. We will enact new laws whereby the slaveholder may, with more speed and security, grasp the fugitive and renew his bondage, but we will not go a step beyond the letter of the Constitution to provide a trial for the *slave*; we will permit no new provisions of mercy for him. If the letter of the Constitution do not secure him such trial, its spirit shall not. The fact that he is a man shall not be brought in law to prevent his being treated as a chattel. If you can find provisions in the Constitution for trying a horse by jury, we will grant you such provision for trying a slave; but not otherwise. Freedom shall have her pound of flesh, no more.

But the alleged fugitive at the North, be it remembered, is a man. He may be mere property, a mere chattel, a mere horse, at the South; but until this be proved, in this particular case, he is a man in a free State, and entitled to all the provisions for a man's protection. But this can be proved only by trial. The claim on the part of another person that he is not a man but a chattel, must be tried by jury; the claim does not at once change him from a man into a thing. Mr. Webster's argument supposes that it does. Mr. Webster's argument goes the whole length of demanding that the bare *claim*, by a slaveholder, of property in John, Sam, or Thomas, does *instanter* fix the character of *property* on the man so claimed, to such a degree, as to put him beyond the pale of that protection which belongs by the Constitution to every human being in the trial by jury. If the man were *accused of murder*, he must have a trial by jury; but the bare *claim* of being a slave shall strip him of all right to that privilege. On the bare *claim* that he is a slave, Mr. Webster says that he has no more right to a trial by jury than a horse.

Mr. Mann had spoken of the Bill for catching fugitive slaves now before the House, and which Mr. Webster had promised to support, in the following terms: "This bill deprives the trial by jury secured by the Constitution. A man may not lose his horse without a right to this trial, but he may lose his freedom." This is the only one, among the many strong points in Mr. Mann's argument, which Mr. Webster attempts to notice. But he demolishes this, as he seems to think, at a blow, by saying that if there be any analogy at all in the case, "it would prove that if Mr. Mann's horse stray into his neighbor's field, he cannot lead him back without a previous trial by jury, to ascertain the right." Not quite so fast.

Suppose that Mr. Mann, as representing the slaveholder, finds a horse in his neighbor's field which he asserts to be his own, *while his neighbor asserts that it is his*. In that case, it is true that Mr. Mann cannot lead him back, until he first proves his own right of property, until he proves that the horse in dispute *is his*, and not his neighbor's. If not, then Mr. Mann or Mr. Webster might go into any stable in Washington, and select any horse that he chose, and on the bare claim of its being his property, might have the right to take him away at once to a neighboring State. But in such a case the keeper of the stable would say, This horse is mine, and you take him at your peril. The law forbids you to take him until you prove that he is yours, not mine.

Now in the case of the supposed fugitive slave, claimed in a free state, of which he is by his own assertion, and by present residence, a citizen, *the State itself represents the owner of the field*, and says, This human being, whom you claim as a slave, a chattel like your horse, is mine, not yours; he is a *man*, under these *State-laws*, not a horse, under your *property-laws*; and you cannot take him until you prove him to be, not a free man but your chattel. If you can prove him to be your property, not mine, you can take him; but you must first prove that he is yours by such proof as the Constitution of the State requires. If Mr. Webster denies this, then there is not a man, woman, or child of New York, Massachusetts, or all New England, who, according to his doctrine, might not instantly be taken prisoner, on the affidavit of a slaveholder from South Carolina, and without any trial, be hurried to his plantation to be there tried as a slave. The bare *claim* against any individual whatsoever, of being a man's slave, instantly reduces him to the quality of a horse, supposes him to be the man's chattel, and compels him to be treated as such, giving to the slaveholder the right to remove him as such into a slave State, to be tried under slave laws, No matter who might be thus claimed; it might be Dr. Bethune of Brooklyn, or it might be Dr. Pennington, the colored preacher of New York; the claim makes him an alleged fugitive from Slavery, and the moment this is the case, Mr. Webster contends that he is out of the pale of trial by jury. If he answers, I am a citizen of this State, and the Constitution of my country, as well as the laws of this State, give me the privilege of such trial, and of compelling my claimant to prove that I am his slave, before he can take me away, Mr. Webster answers, you are an alleged fugitive, "and nothing is more false than that such jury trial is demanded in cases of this kind by the Constitution, either in its letter or its spirit. The Constitution declares that in all criminal prosecutions there shall be a trial by jury. The reclaiming of a fugitive slave is not a criminal prosecution. The Constitution also declares that in suits of common law the trial by jury shall be preserved; the reclaiming of a fugitive slave is not a suit at common law; and there is no other clause or sentence in the Constitution having the least bearing on the subject."

But am I not a man? Dr. Bethune or Dr. Pennington answers, and does not the Constitution protect me in my liberty, and in my calling, against every invasion of my rights, unless I am a criminal against society? But, answers Mr. Webster, you are not a criminal, but an alleged fugitive. It is not your *property* that is claimed, but *you yourself* are claimed, and therefore, in cases of this kind, a jury trial is not demanded by the Constitution. If you were a *criminal*, you might have a trial by jury, for the Constitution declares that in all criminal prosecutions there shall be a trial by jury. But you are claimed as a *slave*, and the claiming of a fugitive slave is not a criminal prosecution.

If your *property* were claimed instead of *yourself*, you might have a trial by jury. If the man with his affidavit had come into your house and claimed your *trunk* as *his* property, not yours; then you might have a trial by jury; for the Constitution declares that in all suits of common law, the trial by jury shall be preserved. But it is your *body and soul* that be claims, not your *trunk*; it is *yourself* he claims, not your *property*; you are an alleged *fugitive*, and the reclaiming of a fugitive slave is not a suit at the common law; and there is no other clause or sentence in the Constitution having the least bearing on the subject; and therefore you must go; there is no help for you. We will have an amendment providing for your trial in South Carolina, but here you can have none, for you are an alleged fugitive, and the Constitution makes no provision for you.

And in the name of common sense, asks Dr. Bethune or Dr. Pennington, what provision does the Constitution make for the slaveholder for taking me? How is he lawfully to catch me? Ah, answers Mr. Webster, we will see to that. We can add no provisions to the Constitution for your trial by jury; but we can add provisions for the slaveholder's catching you. We will see to that. My friend, Mr. Mason, has the right bill, with amendments, to the fullest extent; and though all the people of New England cannot give you a trial by jury, I pledged myself and my constituents, that our aid shall be given with alacrity to the slaveholder to carry you off.

Now this is literally and truly, and without the slightest exaggeration, the chain of Mr. Webster's logic. We are not able to perceive any one point in which it does not carry out all this application. It is not color, nor profession, nor standing in the community, that constitutes the *prima facie* evidence of being a fugitive slave, nor woolly hair, nor a retreating forehead, nor a negro dialect; but it is the *claim*, on affidavit of any slaveholder, or professed slave-owner. A man may be a wood-sawyer, or hod-carrier, or waiter, black or white, or he may be an editor, printer, preacher, or a silk-merchant, or a carpet-weaver, or a ship-master, or nothing at all; but whatever or whoever he be, the *claim* that he is a fugitive slave puts him instantly, according to Mr. Webster's exposition of constitutional law, *beyond the protection of the Constitution*, nor is there any provision of trial by jury that can reach his case, nor any clause or sentence having the least bearing on the subject. And Mr. Webster contends, with all the power of his intellect, that the Constitution *ought* to be thus restricted, and that there is nothing, either in its letter or its spirit, that can secure a trial by jury for an alleged fugitive.

Mr. Webster says to the slaveholder, you may not only have your pound of flesh, but whatever blood you require with it. There shall be no restriction in the Constitution, either in the letter or the spirit, to prevent you from attaining your object; no restricting clause by the letter, nor any restricting construction by the spirit; but you shall have it all your own way, and new articles shall be framed, besides the compact in the Constitution, to aid you. Cut away, as you please. The Constitution is sure to protect you, and if not, we can pass any bill whatever to satisfy you. Draw it up yourselves, and it shall be passed and executed to the fullest extent, to your utmost satisfaction, with the utmost alacrity.

But to the freeman, to the alleged fugitive, and to the North, Mr. Webster says, you shall have your pound of flesh, no more. You shall not go one iota beyond the letter. The spirit of freedom shall have nothing to do, nothing to decide, in this matter. The fanatical outcry of a universal freedom shall avail you nothing. If you cannot wring the trial by jury out of one of the explicit clauses, in which it is provided in the Constitution, by letter, the object of the Constitution, which is to preserve to every man his liberty and rights uninjured, shall not help you; and the spirit of the Constitution, which is freedom, shall not avail you, nor be urged for you. Nothing shall be construed by that spirit, but you shall be held by the bare letter; your pound of flesh, no more. You shall have nothing for charity, no trial by jury. "I cannot find it; 'tis not in the bond." Your lamentations over the fate of the human beings free by nature, and by a law above the Constitution, but subject to slavery and stripes, shall avail you nothing. Your orgies of the night, devoted to the same outpourings of philanthropy, shall go for rhapsody of opinion and violence of conduct. But declaim as you please, the misfortune and the evil of reclaiming fugitive slaves shall be saddled upon you; nor shall the least thing be pardoned to the spirit of freedom, nor the least consideration be had of what is due to that spirit, but only to the protection and security for the slaveholder of his alleged property in man. And whatever enactments I, Daniel Webster, may deem essential to this purpose, I shall certainly support, as I feel bound to do by my oath of office, and by every consideration of duty and propriety.

> "For the intent and purpose of the law
> Hath full relation to the penalty,
> Which here appeareth due upon the bond."

We recommend to Mr. Webster to revisit the studies of his youth, and turn to the Fourth Act in the Merchant of Venice. An expounder of the Constitution, who holds with such scrupulous exactness to the bond, may not remember the singular resemblance, both in letter and spirit, between the trial now going on, with such grand actors on the part of Slavery and Freedom in our country, and that immortal picture by the Master-dramatist of the world.

> *Portia.* Is your name Shylock?
> *Shylock.* Shylock is my name.
> *Por.* Of a strange nature is the suit you follow;
> Yet in such rule, that the Venetian law
> Cannot impugn you, as you do proceed.
> There is no power in Venice
> Can alter a decree established.
> 'Twill be recorded for a precedent;
> And many an error, by the same example
> Will rush into the State: it cannot be.
> *Shy.* A Daniel come to judgment! yea, a Daniel!
> O wise young judge, how do I honor thee!
> *Por.* I pray you, let me look upon the bond
> *Shy.* Here 'tis, most reverend Doctor, here it is.
> *Por.* Shylock, there's thrice thy money offered thee.
> *Shy.* An oath, an oath, I have an oath in heaven.
> Shall I lay perjury upon my soul?
> No, not for Venice.
> *Por.* Why, this bond is forfeit;
> And lawfully by this the Jew may claim
> A pound of flesh, to be by him cut off
> Nearest the merchant's heart. Be merciful;
> Take thrice thy money; bid me tear the bond.
> *Shy.* When it is paid according to the tenor.
> It doth appear you are a worthy judge;
> You know the law; your exposition
> Hath been most sound: I charge you by the law
> Whereof you are a well deserving pillar:
> Proceed to judgment; by my soul I swear,
> There is no power in the tongue of man
> To alter me; I stay here on my bond.
> *Ant.* Most heartily I do beseech the court
> To give the judgment.
> *Por.* Why then, thus it is:
> You must prepare your bosom for his knife;
> *Shy.* O noble judge! O excellent young man!
> *Por.* For the intent and purpose of the law
> Hath full relation to the penalty
> Which here appeareth due upon the bond.
> *Shy.* 'Tis very true: O wise and upright judge!
> How much more older art thou than thy looks!
> *Por.* Therefore lay bare your bosom.
> *Shy.* Ay, his breast.
> So says the bond; doth it not, noble judge?
> Nearest his heart; those are the very words.
> *Por.* It is so. Are there balances here to weigh
> The flesh?
> *Shy.* I have them ready.
> *Por.* Have by some surgeon, Shylock, on your charge,
> To stop his wounds, lest he do bleed to death.
> *Shy.* Is it so nominated in the bond?
> *Por.* It is not so expressed, but what of that?
> 'Twere good you do so much for charity.
> *Shy.* I cannot find it; 'tis not in the bond.

This is Mr. Webster's whole answer to the demand of a trial by jury for the alleged fugitive in the State where he is claimed: "*I cannot find it; 'tis not in the bond.*" A criminal may have it, and a man in a civil suit may have it, but not an alleged fugitive. A man's property may be protected by it, but not himself. And if we say, Nay, but 'twere good you do so much for charity, as to have by the surgeon of a jury, lest he bleed to death, Mr. Webster answers, It is not in the Constitution. I cannot find it, 'tis not in the bond. There shall be charity for the slaveholder, and protection of his property, but none for the fugitive; it is not in the bond.

We come next to Mr. Webster's grand argument as to the folly and wickedness of the invincible repugnance and resolute opposition at the North, in New England especially, against the new threatened bill for slave-catching, which he has promised beforehand to support. It is simply this, that all this repugnance, opposition, and philanthropy, are misplaced and wasted, because so few slaves are really ever caught in New England, or in danger of being so, that it amounts to a little matter, about which it is not worth while making such an outcry. It is wasting our patriotism, our, indignation, our sympathy, and our love of freedom, on account of scenes of oppression, and shame, and degrading obligations, at a distance from us, none of which we need ever, ourselves, experience. Moreover, where those scenes are more frequent, and those obligations have to be often performed, the people get accustomed to them, do not mind them, or mourn over them at all, but fulfill the bond with alacrity, and leave all the tears, groans and philanthropy, to the orgies of New England Abolitionism.

Now as to the first of these arguments, if the escape and reclamation of a fugitive slave be so rare a thing at the North, that it is not worth while to be troubled about it, or because we have to fulfill it, then it is equally needless to pass any new provisions for securing such reclamation, and the maddest of all things to plunge the whole country into an agitation and excitement so extreme as almost to stop the wheels of government, merely for the sake of rendering more sure that which, by the very terms of the argument, is already quietly and without opposition accomplished, when it is most needed, merely for the sake of enforcing, without trial by jury, a claim which the whole North abjure, and of which, in application, Mr. Webster says, "the instances are so exceedingly few and far between." If this be true, then it is ill-statesmanship and bad patriotism in Mr. Webster to press such an abstraction in so obnoxious a way as to rouse up the whole North against it, merely for the sake of pleasing the South, or for a pretended danger of disunion. Mr. Webster perhaps remembers the historical warning from those who digged down the charcoal foundations of a great temple, for the purpose of feeding the fires upon its altar. There is no more certain way of burying the temple of our Liberty in ruins than to sacrifice the principles of justice and of freedom in order to avert the supposed danger, but false alarm, of a threatened disunion. If the whole matter of slave-catching is of so little importance in Mr. Webster's view, as not to justify the repugnance against it at the North, then how can it be of importance enough to require, at the expense of such a tempest of fanaticism and violent feeling, the passing of a bill for it additional to the Constitution, and regarded at the North as a bill of abominations? The excitement and agitation out of Congress, of which Mr. Webster complains so bitterly, are in this case chargeable wholly and only to the project of that new bill.

As to the second argument, that the execution of oppressive laws familiarizes men's minds to scenes of oppression, and renders the reality of slavery less hateful, it is precisely on that account that we wish such legislation, as well as such scenes, to be as scarce and rare an article among us as possible. If they are confined to the border land between freedom and slavery, then let them remain, and do not needlessly irritate the North by the passage of a bill regarded as infamous, to accomplish purposes, for the securing of which the instances of the necessity of any intervention whatever, according to Mr. Webster's own averment, are so few and far between.

There is a graver evil yet, and a greater mistake in Mr. Webster's letter, than any we have yet noticed. It is his sneer at the idea of a law for the government of men, public and private, higher than the Constitution of the country. If Mr. Webster, or Mr. Clay, or any of our senators, think to despise or override the religious conscience of the people of this country towards God and his law, as of supreme authority above all human constitutions, they reckon without their host. If there ever was political madness, it is that displayed this winter in the Senate of the United States, when it has been averred that the obligation of obedience to the Constitution of the United States is paramount to every other obligation. The obligation of obedience to that Constitution derives its whole force from the higher obligation of obedience to the law of God; and if in any one particular it should be found to be opposed to the law of God, the same obligation that binds the citizens of the country to obey it in its just provisions, would bind them to disobey it in a thing not right. There *is* a law for the government of public and private men, higher than any human constitution: it is the law of God. We should not have thought Mr. Webster capable of joining in a ridicule or denial of this truth, any more than we should have looked to see him ridiculing the sympathy for slaves and the desire for their freedom, as a vagrant and fanatical philanthropy. But if in the following paragraph he does not sneer at this fundamental religious truth, then we know not the meaning of his language. Speaking of the provisions for catching slaves, he says, "Since the agitation caused by abolition societies and abolition presses has to such extent excited the public mind, these provisions have been rendered obnoxious and odious; unwearied endeavors have been made, and but too successfully, to rouse the passions of the people against them; *and under the cry of universal freedom, and under that other cry, that there is a rule for the government of public men and private men, which is of superior obligation to the Constitution of the country*, several of the States have enacted laws to hinder, obstruct, and defeat the enactment of this act of Congress to the utmost of their power."

We couple this with Mr. Webster's sneering advice to Mr. Mann, in another part of the same letter, not to seek to protect his peculiar notions in regard to freedom and obligation under the sanction of the Constitution, "but to appeal at once, as others do, to that high authority, which sits enthroned above the Constitution and above the law." In connection with this, Mr. Webster refers us, in a note, to the opinion he has recently received from a distinguished man in England, stating that "*religion is an excellent thing in every matter except in politics—there it seems to make men mad.*" There can be no doubting, therefore, what Mr. Webster means: he sneers at any religious appeal from a human constitution to a higher religious obligation and a Divine law. He says his friend in England means undoubtedly, "not true religion, but a *fantastical* religion." But is a *fantastical* religion good in everything but politics? The claims of his friend to be a distinguished man would render him fitter for the companionship of those madmen and fantastic women, against whom Mr. Webster pours forth his vigorous language, than for a correspondence with Mr. Webster's great intellect, if he really believes a fantastical religion to be good in everything but politics. Certainly, his friend must have meant the religion of the Gospel; precisely that religion which, putting the claims of God's law above those of human convenience and expediency, recognizes always a higher authority than that of a human constitution, and an authority enthroned indeed above the Constitution and above the law. It is that authority to which Peter and John appealed, when they answered to the Jewish rulers, who commanded them by the constitution of their country, not to speak at all, nor teach in the name of Jesus—"Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye." It was that authority, which sits enthroned above the Constitution and above the law, to which Daniel and his fellows appealed, when he, in spite of the royal statute and against it, kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime; and when they declared, in face of the penalty of death, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." There are more forms than that of a gigantic golden colossus, in which the principle of a despotic supremacy may be enthroned in human law against God's law; and wherever and in whatever degree it be so, there the truly religious conscience, enlightened and guided aright, will spurn it, and obey God only. It is divine inspiration itself that adjures Jehovah on this point. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" It is Divine Inspiration that declares God's anger against the Hebrew nation, *because they willingly walked after an unrighteous commandment*, unrighteous statutes and provisions appended to the Constitution. And we commend the following passages to the consideration of those who would keep religion out of politics, and make the Constitution of our country a mere tool for the extension of Slavery, a southern cat's-paw in the fire of conscience.

"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Which

principal editor of the journal *La Presse*, has already, it is said, received about 20,000 signatures in Paris.

"REPRESENTATIVES OF THE PEOPLE:

The proxy who annihilates the right of his principal, annuls his own commission. There is the principle—draw the inference: vote this electoral bill now before you, and you pass a decree pronouncing your own dissolution and declaring that you have ceased to be the true representatives of the majority of electors."

The Independent.

NEW YORK, THURSDAY, JUNE 20.

THE MISCHIEFS OF SECTARIANISM.

What harm is there in the Sectarian organizations, considered as they now exist, and with the spirit which actuates them? We propose this question, not in the quixotic hope of arguing down the various Sectarian systems under which churches are now associated, but only for the sake of directing public attention to the anti-Christian character and tendency of the Sectarian spirit.

1. The dishonor which Sectarianism puts upon the name of Christ, is almost too obvious to need any explanation. The unity of all Christ's followers in him—their head,—the identity of his work under all the forms of its manifestation, and the communion of the Holy Spirit imparted as the Spirit of sanctification and of adoption to all the host of the redeemed,—is an immutable reality. But the evidence of it to the unbelieving world, and the consciousness of it even in believing hearts, are painfully obscured in the present state of the great Christian commonwealth.

2. The Sectarian spirit, organized as it is, throughout the Christian world, is a great hindrance to the candid and honest investigation of the oracles of God. Every theologian stands pledged not only to those great truths of the Gospel which constitute its essence, and which enter into the experience of all true believers, but also pledged to the peculiarities of his sect or party;—and how can he candidly, and in freedom from every undesirable bias, address himself to the investigation of the Scriptures? He must find in his Bible just what the standards or traditions of his party require him to find there, or else he must suffer the penalties of heresy and treason. A Methodist divine cannot find the Calvinistic doctrine of "the Saints' perseverance" in the Scriptures without losing the confidence of his brethren. A Presbyterian cannot fail to find it there without suffering the same penalty. What a hindrance is this to the examination of principles, the removal of old errors, the increase of divine knowledge, and the conscious approximation of Christians toward the complete unity of the faith!

3. These divisions exhaust to an indefinite extent, the strength of the Church. How much strength is expended upon this internal warfare. How much time and zeal that ought to be employed in the instruction of the ignorant, in winning souls to Christ, and in bringing the great principles and forces of Christianity to bear upon the wickedness that has entrenched itself in society,—is employed in efforts to embarrass and pull down rival sects. In how many townships and villages of this land, where all the Christians of the township or village ought to unite in sustaining one church and one pastor, or at the most not more than two,—do we find some half-a-dozen feeble organizations warring upon each other rather than upon the common enemy.

4. The same cause greatly hinders all combined and concerted action for the promotion and extension of the Gospel. How difficult is it for men of different sects to unite in any evangelical effort. The Bible Society is a grand exception, but how often does the Sectarian spirit, under one manifestation or another, come into conflict even with that movement. In the Tract Society, members of some six or eight different sects get along quite comfortably with a joint Book Concern—conducted, not on the large and Christian principle of mutual tolerance, but on the very different principle of mutual intolerance. The Sunday School Union is another example of the same kind. Doubtless these institutions are doing great good. Doubtless they are even counteracting to some extent the Sectarian spirit. But at the same time it is true that the principle on which they are founded and managed, is essentially the Sectarian principle, that principle which instead of tolerating, within legitimate bounds, diversity of opinion and freedom of thought and utterance, insists on uniformity. The principle of each Society is that no book shall be published by the concern without being first purged of every thought and word that differ from the standards and traditions of any sect represented in the management. This is undoubtedly better than no coöperation, but how does this fact expose the want of a free and manly spirit in the church. And is this the only coöperation possible among the various Christian bodies? Think how much more rapidly the work of the world's conversion might go on, were it not for these divisions. The efforts of one sect interfere with those of another sect. Missionaries of half-a-dozen different denominations undertake to propagate in the same field, each his own Sectarian system. The Christianity which we are sending into all the world, is, to a lamentable extent, a Christianity divided against itself. Can such a Christianity triumph?

5. The prevalence of the Sectarian spirit entrenched in Sectarian organizations, is unfavorable to the best development of Christian character. The eye of every sect and party being turned towards its own peculiarities as matters of the utmost importance, the spirit of piety in each sect and party is colored and molded by those peculiarities. Each sect or party, looking continually at its own distinctive notions, is prone to feel that those distinctive notions are the essential things of religion, and is tempted to receive every partizan as a sincere and true believer. How many men are there in all the churches, whose strongest claim to be recognized as eminent Christians, or as Christians at all, rests on their zeal as Sectarians.

6. These divisions among Christians harden the hearts of irreligious men, and keep men from becoming religious. What can more effectually divert the mind of a serious inquirer after salvation than to have his attention arrested on some point of sharp sectarian contention? How often do we see the inquiry about personal salvation broken off, because the inquirer must first settle the controversy between prelacy and parity among ministers, or because he must first find out what quantity of water is essential to the significance of baptism, or because he hears around him a loud jungle of dispute about some point of metaphysical theology which has been made a badge of faction! How many a worldling, against whom the thunders of God's word are uttering their voices, keeps on in his devotion to time and sense, waiting till Christians, equal so far as he can judge in their right to the Christian name, shall have ceased to exscind and renounce each other! What is there which arms the scoffer with such weapons against the Gospel, as he gathers from the factious condition of visible Christianity? He needs only to walk over the fields where the contention has raged between opposing parties of professed believers and there he gathers arrows to replenish his quiver.

Such are some of the mischiefs most obviously resulting from the existence of sectarianism. These mischiefs are not necessary to the right administration of Christianity, nor are they "necessarily incidental." Somewhere there must be a responsibility for all these mischiefs. Who are the guilty? The guilt does not all rest upon any one individual, nor upon a few leaders and heads of contending parties, nor upon men of elevated station and wide influence in the intellectual and religious world. All these leading minds have their own great responsibility in relation to this matter, but they are not alone responsible. The guilt is far more widely diffused. Every individual who might maintain more consistently the meekness, gentleness and heavenliness of his own spirit, in the midst of sectarian contentions—every individual who might in his own sphere, however narrow and however humble, exert a soothing influence which he does not exert, bears his portion of this vast responsibility. Indeed, we sometimes think that the public opinion of intelligent ministers of the gospel in various ecclesiastical connections is far more sectarian than it would be if it were not too much influenced by the traditional prejudices and narrowness of less enlightened minds.

But this unhappy state of things will not be perpetual in the Church on earth. It is not certain that a time will come when all Christians will think alike respecting the nature and conditions of free agency and moral responsibility, or respecting the method of reconciling the freedom of the creature with the sovereign and predetermining providence of the Creator. It is not certain that at some future day all Christians will think exactly alike, respecting the comparative fitness of different forms of public worship, whether precomposed or extemporaneous, or respecting different modes of administration in the Church, involving more or less of the principle of self-government. But is it not certain, that a time will come, in the progress of the gospel towards its ultimate victory, when brethren who agree in repenting of their sins, in condemning themselves before God, in renouncing all reliance on their own goodness or strength, and in believing on the Lord Jesus Christ as the Redeemer of sinners,—who are agreed in devoting themselves to the service of him who died for all, and whose hearts kindle with one flame of consolation, hope, and joy in the Gospel of peace, shall no more stand in the attitude of mutual hostility, because of differences not inconsistent with such an agreement? Is it not certain that the time will come when all the followers of Christ will be united, not perhaps in adhering to any one summary of doctrine; not in worshiping after any one form, nor in managing their affairs according to any one platform or book of discipline; but in acknowledging and professing to the world that the things in which they are agreed, repentance toward God, and faith toward our Lord Jesus Christ, are of infinitely more importance than those things about which they differ? Is it not certain that the time will come when Christians without any fear of compromising the truth, shall unite in an earnest and intelligent co-operation for the advancement of the kingdom of their common Redeemer? If there was now in the universal Church of the redeemed, a universal, hearty, practical expectation of such a result, the expectation itself would tend continually to work out its own fulfillment.

BE FIRM.

If there is one counsel above all others to be given to those Senators and Representatives in Congress who have thus far stood against any and all encroachments of Slavery, it is this; *Be Firm*. Every thing will be done to intimidate you, to weary you, to cajole you into some compromise with the slave interest. Fictitious public sentiment will be brought to bear upon you, now in the form of mobs at anti-slavery meetings, now in the form of leading articles in commercial journals, and now in the form of petitions for the settlement of the slavery question upon any terms. But the deep sentiment of the North, of thinking men, of working men, of Christian men, is against the extension of Slavery by any action of Congress, direct or indirect. Upon this point the religious press of the North and the religious sentiment of the North, may be safely said to be unanimous. Nor is this feeling against the extension of Slavery peculiar to religious men; it finds utterance also through such channels as the Boston *Atlas* and the New York *Evening Post*, and its utterance in this community would be still stronger if there was, as there soon may be, a leading commercial journal to give it vent.

The men who approve your position may not give you dinners, or present you with gold watches, or write you letters of adulation; they have too much earnest work on hand for this, and they have confidence in your integrity. "Hold the beginning of your confidence steadfast to the end." Remember that the questions which now agitate the public mind on the subject of Slavery, *cannot be settled by compromise*. Compromise will not stop discussion, will not give rest, will not silence the demands of Truth and Right. Take counsel of conscience; take counsel of God; take counsel of history; nay let even that semi-pagan philosopher Carlyle teach you.

"Many men vote; but in the end, you will infalliably find, none counts except the few who were *in the right*. Unit of that class, against as many zeros as you like! If the King's thought *is* according to the will of God, or to the law appointed for this Universe, I can assure your Lordship the king will ultimately carry that were he but one in it against the whole world."

CORRECTIONS OF THE CHRISTIAN INQUIRER.

The *Christian Inquirer*, in acknowledging the "kindly and candid" notice of the American Unitarian Association, which appeared in the editorial correspondence of *The Independent* of June 6th, takes occasion to correct the representation made by the correspondent, "T.," of the speeches of Rev. Messrs. Bellows and Osgood, of this city. That representation being made avowedly from memory, did not pretend to the verbal accuracy of a report, but only to the substantial accuracy of an impression.

Says the *Inquirer*, "Mr. Bellows vented no such nonsense at the meeting of the American Unitarian Association, as the editors of *The Independent* correct him for having uttered"—viz., the claim, that whatever is liberal in the literature of our country, is to be traced to "liberal" (i. e., Unitarian) Christianity. In justice to himself, the corresponding editor would says, that his ears must have deceived him, and not his only but the ears of many were deceived; for when Mr. B. made the remark, 'that he did not know of a leading or popular magazine, journal, or review, which did not owe its origin and continuance to "liberal" principles,' the editor of *The Independent* said to a gentleman sitting near, that the assertion was altogether too sweeping, and that gentleman answered by enumerating several periodicals to which it could not be applied. Subsequently, in conversing of the address with others, and among them an eminent Unitarian clergyman, the same remark was made and the same impression was found to rest upon each mind. Moreover, every newspaper report of Mr. B.'s address which we have seen, gives the same version—some papers taking exception to the extravagance of his claim. In saying this we do not at all impeach Mr. B.'s assertion quoted above, for since he denies having "vented such nonsense," either he must have been extensively misunderstood, or in the warmth of extemporaneous speaking he did not weigh the full import of his words, and did not afterwards remember precisely what he had said. With this mutual explanation we drop the subject, simply confirming our own opinion by the concession of Mr. B., that "the folly of attributing the liberal literature of this age to Unitarian influence, is like attributing the swell of the ocean to the force of one of its waves."

The *Inquirer* also corrects our statement that Rev. Mr. Osgood said 'he did not know *what* he believed about Christ', and represents him as having said that 'he did not profess to know all about the Nature of Christ.' Here again we have only to offer the explanation given above. Many ears were deceived, and many reporters, if Mr. O. did not say, "You ask me what I believe about Christ. I *don't know what* I believe about him; I don't know what I believe about you; I don't know what I believe about myself;" and it was this exceeding vagueness of his faith that led to the inquiry, "How Mr. O. could preach Jesus Christ and him crucified." But we have no wish to contend about words; certainly none to put a forced construction upon a sentence uttered in such circumstances. It struck the writer oddly at the time and he so reported it. We give the *Inquirer* the full benefit of its own explanation, for many with ourselves are anxious to ascertain as nearly as may be *what* Unitarians do believe about Christ.

"The great error of theologians has been to substitute opinion for fact, and to insist upon knowing more than God has seen fit to communicate. Rationalism and Orthodoxy are alike in being opinionated, or in the passion for dogmatizing. They insist upon having the whole of divine truth dissected and held up to view, as if it were a machine or a body. They are not content to leave things where God has left them. In regard to Christ, they insist on breaking through the veil which hangs over the inmost being of the Messiah, who expressly declared that he was known fully only to the Father, and in making him out to be mere man or absolute God. They are not content with the Scripture doctrine of Christ the Messiah, Son of God, Son of Man, Mediator of the New Covenant. They must gratify their passion for round terms and sweeping dogmas, by presuming to know all about the being whose peculiar relation should lead us to contemplate far more reverently. That Christ is Man, we can safely say from the direct word of the Bible, and from the voice of the Church; that he is mere Man, we cannot say either from the word of the Bible, or the voice of the Church. That Christ is Supreme God, we cannot say either from the word of the Bible or the voice of the Church; that God was in Christ, and in a manner peculiar and passing our understanding, we can say, and have Bible and Church with us.

The doctrine of the Supreme Godhead of Christ seems to us quite as presumptuous as that of his mere humanity. We believe in the Christ of the New Testament, and prefer to take his own statements regarding his nature and authority, alike in what they declare essential to faith, and in what they leave unknown. He is our Savior. In him our human affections find all sympathy, and our need of an infallible teacher, and a sufficient ground of faith, finds its appropriate object. In him we find God in the fullest manifestation. To say that to find God in Christ, we must regard the personality of Christ as identical with that of the Supreme God, is the hight of presumption. We can preach Christ best when we preach him as he preached himself. In no one case does he say that he is the Supreme God. How in his interior life he stood related with the Father, we cannot fully know, nor should expect to define. We cannot fully define our own being. Why then insist upon penetrating the mind of Christ, and dogmatizing upon subjects so sacred—so far removed from the ordinary understanding of man. How far God is in nature, who can define? Yet who does not allow that he is there, and who does not know that a just practical relation to nature, and to God, does not by any means depend upon such a definition.

There are two kinds of Rationalism—the one of speculative opinion, the other of ecclesiastical policy; the one asks what seems most plausible to the critical understanding, the other asks what affords the strongest dogma. Athanasius was quite as much of a Rationalist as any of the heretics whom he assailed, more so than Arius. We think very highly of our brethren of *The Independent*, but we do not think them quite free from that theological passion for knowing everything, which has been the source of all kinds of scholasticism from Alexandria to Andover."

Here then is something that approaches to a definite statement of belief. The *Inquirer* believes in Christ as a Savior, but not as a REDEEMER "*in whom we have redemption through his blood, the forgiveness of sins.*" It believes also that there was in Christ a special manifestation, even the highest manifestation of God, but thinks it is "the hight of presumption" to say that the *Logos*, the same being who "was made flesh and dwelt among men," was GOD. We, on the contrary, without professing to know all about the Nature of Christ, without presuming to know so much about it as to affirm that he *cannot* be truly divine, do hold to the plain and obvious sense of Scripture that Christ was *very God*. For this we think we have both Bible and the Church; but feeling quite sure of the former we care little about the latter.

A QUESTION.

We have repeatedly suggested to the *Journal of Commerce* that the question before the people of the United States is "whether slavery shall be established, directly, or indirectly, by the authority of the national government, in the territories over which Congress, as representing the people of the United States, exercises sovereign legislation." The iteration of this question has at last attracted the attention of the *Journal*; and we are happy to announce to our readers, that the opinion of that widely circulating daily, has been declared—in part—explicitly; though, unfortunately, it has not been able fully to understand the question, and so is obliged to wait for some further explanation as to what the question means.

"If," says the *Journal*, "the question is 'whether slavery shall [i. e. ought to *be*] established directly * * * * by authority of the national government in the territories,' *we* take the negative." Good. So far we have no dispute with the *Journal*. It freely concedes—nay, it may fairly be construed as manfully asserting—that slavery ought not to be introduced into the territories *directly* by the authority of the national government. We hope the *Journal* will communicate to the public the reasons by which it justifies itself to its own conscience in taking so bold a position. Would it be *wrong* for Congress to pass an act establishing in New Mexico the slave code of South Carolina? Would there be in such an act of Congress any violation of natural justice? Would there be in it any criminal disregard of the social and moral welfare of the unborn myriads who are yet, in successive ages to inhabit that extensive territory? Would such an act stimulate the shameful and barbarous activity of the American slave trade? Is it by any such reasons as these that the *Journal of Commerce* would defend its position that slavery ought not to be established *directly*, by authority of the national government, in the territories? We hope our contemporary will not be offended by our curiosity in this particular.

But against the *indirect* establishment of slavery in the territories by the national government, the *Journal* is not prepared to commit itself. It says, "again, if the question is, whether slavery ought to be established *indirectly* by the national government in the new territories, we shall want to know the force of the words, 'indirectly' and 'established.'" And because of the indeterminateness of these two words, it proposes another question which it considers itself more competent to understand, viz., "Is it the duty of Congress *under existing circumstances*, to pass an act prohibiting slavery in the territories?" "This," it says, "is the actual question before the nation, not whether Congress ought to establish slavery in the new territories, but whether in existing circumstances they ought to prohibit it by a positive enactment."

We, in our turn, might demur at this statement of the question, and wait to know the precise force of the terms "positive," and "prohibit." But instead of so doing, we will say in what sense we understand the question, and will answer it accordingly.

We understand the question then to be, whether Congress ought so to exercise its supreme legislative power over those territories as to *secure* them against the introduction of slavery so long as they remain in their subject and dependent condition. And when we answer this question in the affirmative, we do not say that Congress ought to enact in form what is called the Wilmot Proviso; nor do we undertake to say what particular measure or measures will give the requisite security; we only say that Congress, as the primary lawgiver to the millions who are hereafter to inhabit those vast regions, and as thus entrusted with the power of determining their destiny, is bound to leave no opening for the possible entrance of slavery. In other words, Congress is under obligation to provide effectually that every human being on that soil shall be protected by law against all injustice, and especially against the supreme injustice of being robbed of his wife, his children, and his own person, of being made incapable of holding any property, of being driven by the lash to unrequited labor, of being prohibited all access to the fountains of intellectual cultivation, and of being sold like a brute or a machine in the market. This we hold to be the duty of Congress "under *present* circumstances," and in *all* circumstances, so long as Congress is responsible to God, to the nation, and to the world, for the laws by which the inhabitants of those territories are to be protected and governed.

If the *Journal*, or any body else, has any curiosity to know our reasons for so extraordinary and extravagant an opinion, we are not unwilling to say what our reasons are. Meanwhile, we hope the *Journal* will not refuse to tell its reasons for believing that Congress ought not to *establish* slavery *directly* in the territories.

THE SALEM CASE—REV. MR. WILDER.

We have no intention, as we have said already, of opening the columns of this journal to any further discussion of the past and present affairs of the Howard-street church, in Salem. There is no necessity for doing so; for all the important facts and reasonings pertinent to the case have been fully presented in the publications already made, and especially in the Result of Council drawn up by Dr. E. Beecher, and in the Reply to that Result, prepared by "Members of the Essex Conference." The case has had argument enough bestowed on it, already, to break the backs of twenty churches; and if the society over whose body the contest has been going on had not had a pretty stubborn vitality in it, its life would infallibly have been trampled out before this under the kicks and cuffs which it has liberally received. And yet, all the time, the question involved is intrinsically one of the plainest; one which it would seem impossible greatly to perplex by any amount of persistent twistification. It is, radically, just this: whether the majority of a church has power to dissolve that church, and so to exclude each individual of the minority, against his will, from the privileges that were guaranteed to him on his entrance into the body. If any man finds himself "called" to argue this question, in the way of affirming the power of the majority—we commend him to an audience that has more leisure to attend to him.

Right or wrong, too, the Howard-street church EXISTS; and fills the place and accomplishes the office of a church of Christ. It is *de-facto* a Society of Christ's disciples; of a Scriptural faith and of a Christian temper: fully organized, with deacons and pastor, and Christian ordinances; doing the work of proclaiming the Gospel in the community, and of training its members in the knowledge and grace of Christ. And however a man may ingeniously puzzle himself in argument, when he fairly sets out to see what he can do in that direction, he cannot but find it unprofitable, with a head of ordinary thickness, to butt against the wall of so solid a fact. We are by all means disposed, therefore, to say to the defenders of the church—"The church is well enough: let it alone, to do its work. Let it demonstrate its validity by the energy of its action:" and to the opponents of the church, "The church exists: and you cannot by any argument overthrow that fact. Let it live, then, and labor, and do what it can. And as to continuing and enlarging the discussion on either side, we do not feel the slightest call to do so. The various correspondents whose arguments or propositions are waiting reply, will please accept this definite response.

The Rev. Mr. Wilder, however, the present pastor of the Howard-street church, having felt himself aggrieved by the article of Rev. Mr. Mann, its former pastor—published in *The Independent* for May 16, and having sent us a reply to that article, we publish that portion of it which pertains to matters of fact, and intended to vindicate himself from any suspicion of former misstatements. With this, the matter must close, so far as this journal is concerned. Mr. Wilder says as follows:

"The incidents in the history of Howard-street church noticed by Mr. Mann, took place before the difficulty to which I referred, and had no connection whatever with it; and the principal actors, in the case to which he refers, and who reduced his salary from $900 to $600, were after June 1846 his defenders, were united with him in preventing the discipline of a member, and as he says were 'the truly excellent and money-paying members.'

The facts I related as occurring from June 1846 to Feb. 1847 are untouched by him. He virtually admits that notwithstanding the whole church *might* have cut down his salary so as to induce him to ask a dismission, the present difficulty originated between the pastor and one of the members on a question of veracity. He denies that the council voted to advise his dismission, and yet he knows that they did give such a vote, and upon its basis they appointed a committee to prepare a result, which result was prepared in accordance with that vote, as members of that council will testify; and though they did vote not to dismiss the pastor, it was after Dr. Cooke had made a written proposition respecting the dissolution of the church, and after a virtual reconsideration of the previous vote. He also denies that a certain meeting was held at his house. It was so understood at the time. But whether it was at his house or at some other place—whether on that evening or another—or whether to discuss Dr. Cooke's proposition to dissolve the church, or some collateral point, the meeting *was* held; and it gave occasion for one of their number to say to them, 'You cannot break up a church in that way.'"

Mr. Wilder adds that the truth of all which he has written may be substantiated by men of standing in Salem, who are ready to affirm and prove it before any proper tribunal. No one who knows him will doubt that he has intended to represent the facts precisely as he views them, and that any error he has made has been involuntary.

SOCIAL REFORMS.

Our neighbor of the *Tribune* has published a book entitled "*Hints toward Reforms, by Horace Greeley*;" a book which makes no pretension to literary merits—though it is not wanting in these—but which breathes throughout the warm and earnest philanthropy of a heart devoted to the welfare of mankind. The character of the book may be inferred from its title and from the uniform tone of the author's writings. "If I were to attempt a love-story," says Mr. Greeley, "I have no doubt it would insensibly grow into a socialist harangue or a dissertation on the causes and cure of human destitution. This life in which we have been launched, seems a problem so grave and earnest as to afford little time or thought for idyls or madrigals." Amid the din of business, the whirl of pleasure, the strife of politics, and the wrangling of sects, it is refreshing to find a mind so intent upon the relief of human misery and the elevation of mankind in whatever pertains to their physical, social, intellectual and moral condition, that all its thoughts and speculations and even its very dreams betray the theme with which it labors. Instead of noticing the book as a publication—for it is only the re-publication of Lyceum Lectures, Addresses, and Newspaper articles—we prefer to take it as a text for some thoughts of our own upon the subject of social reform. We only premise that one who shall refuse to read this book because it is from the pen of a professed Socialist, or who, for that reason, shall be offended at any commendation of the book or its author, will thereby dishonor his own philanthropy and candor.

Socialism is in the world as a fact; or if there be not yet any well-developed and consistent theory of Socialism, or any well-sustained plan or experiment for the re-formation of society, that *state of society* which has originated all the schemes of socialists, is a fearful fact, a fact to be pondered, a fact to be met. There are social evils as distinguished from moral, evils many and grievous that demand a remedy; that not only need a remedy but *demand* it with murmurings not to be repressed and with threatened revolutions. We can no longer contemplate Socialism at a distance, as an exuberant growth of French Republicanism; it is in the midst of us and has earnest and powerful advocates, with more capacity than some French theorists for swaying the popular mind; and what is more to our purpose, the evils that Socialism seeks to remedy are palpably present, and though they do not yet exist to the same extent as in older countries and under an aristocratic constitution of society, they are continually increasing with the natural increase of population and the heavy influx of emigration. These evils Christianity must recognize and if possible must remedy. A Christianity which allies itself as in the State churches of Europe with the old regime, which shows more concern for the conservation of its own factitious or adventitious interests than for the common welfare of mankind, a Christianity which throws its shield over any corrupt and oppressive institution of society, must be despised and set aside. We need a development of Christianity in its application to all the interests of men, to all the phases and wants of society.—This truth is forcibly expressed in a paragraph of one of the essays before us.

"Let the Church countenance the assumption that Religion is one thing and Philanthropy quite another—let her insist that her concern is chiefly with the things of another world, and at the same time frown upon the efforts of thoughtful, loving men to meliorate the condition of the less fortunate classes in this—let her ministers and oracles, themselves amply fed and cared for, speak slightingly of efforts to secure honestly-earned bread to the needy, and hold it a light thing that so many writhe in penury on this dim, fleeting earth—it will be very unfortunate for Philanthropy, and not well for organized Christianity."

We hold that if there is any remedy for the evils of Society, it is to be found in Christianity. But we have not yet seen a fair experiment of what Christianity can do for this object. So far as we understand Mr. Greeley's views of reform, we differ from him mainly in this; he would reform by *organization*, by reconstruction; we would reform by bringing individual minds under the full practical power of the Christian principle of love, leaving it to individuals to associate for mutual benefit or not, according to circumstances. There are serious defects about the *Organization of Labor* which Mr. Greeley recommends, which make it in our view impracticable as a remedy for existing evils.

He gives an illustration from the *Journeymen Moulders' Union Foundry* at Cincinnati, a joint stock company for the manufacture of iron castings, and he would have all trades form similar associations. The experiment at Cincinnati has worked well thus far, but it has only been two years in operation, not long enough to test the system. Plainly there must be some limits to such an association; it cannot take in every journeyman worker in iron, but only as many as shall be found profitable to the concern. But what shall others do? Form other associations. Very well; then Association comes into competition with Association in the market, and that which has the most capital and the best facilities will undersell and break down the rest, and grow into a monopoly—a rich monied corporation. Besides, is it to be expected that every individual member of the Association will be content to remain for life in this common workshop? Will not one and another after he shall have acquired a little capital feel that he can do better by himself and return to the old system?

But supposing all this to be arranged so that there shall be no competition between the Associations in the same trade, and no disbanding of Associations, how will Associations in one branch of business stand related to Associations in another branch? It will be for the interest of the Shoemakers' Association to obtain the highest price for shoes, of the Hatters to get the highest price for hats, &c., and one branch of Association will crowd another for its own interest, just as individuals now crowd each other in the exchange of commodities. How shall this evil be avoided? By one grand Association, a joint stock company by which all the arts of life shall be carried forward for the general good. But how shall the various departments of labor be equalized? And will such an Association include the drunken, the idle, the vicious? If so, there is an unfair tax on labor within the body; and if not, there is the present pauper system still. In short, from whatever point we view this scheme there are radical objections to it, growing out of the fact that it only provides for the *interests* of *classes*, and tends necessarily to array their interests against each other instead of combining them in one harmonious whole. It does not get rid of the selfishness of the human heart. Moreover history teaches that in church and state, the merging of the individual into the corporate, is in the end fatal to the rights and interests of the individual.

Suppose then that instead of the organization of interests we try to promote the spirit of Christian love in individual minds. Slow work it may be, but sure and blessed will be its results. We prevail upon the capitalist to make investments, not for the sake of profit, but in the spirit of philanthrophy, in improved tenements for the poor, and to provide employment for them at equitable rates though to the detriment of his own income; we prevail upon the laborer to be temperate, virtuous, industrious, economical, patient; and we prevail upon men of all classes to transact the business of life according to the golden rule; would not this *if realized* produce a better state of society than can be attained by the mere organization of labor?

With this suggestion we pause for the present, for our mind and heart are so full of the subject that we are in danger of imitating our neighbor by writing a book.

CONSCIENCE OF THE JOURNAL OF COMMERCE.

The reply of the *Journal of Commerce* to our inquiry concerning the right or wrong of the system of slavery was so remarkable, that we find it worthy of additional remark:

"Excuse us, gentlemen,—we are not yet in the Confession Box; though we know not how soon we may be, if this young Popery which has been springing up around us, (and partly, we grieve to say, through our own instrumentality) should continue to flourish. You strongly insinuate that we are at heart in favor of slavery; do you doubt your own testimony? Then go and verify it at the source whence you derived the information. Go to the father of false insinuations, and refresh your memories."—*Jour. of Com.*

This indeed is not so gentle as it might be, but it is better than a dogged silence. The polite editor, whose suavity cannot endure the harsh terms in which we and our contributor* have spoken of an institution which has been well defined as "the right to whip a woman and sell her baby,"—tells us that it is "young Popery" for us to ask him whether his moral sense is offended with such an institution; and thereupon, without taking the trouble to be very circumlocutory, he incontinently bids us go to . . . . . We are sorry to see him in such a passion; but even this violence may admit of a charitable interpretation. We think the *Journal* will not be offended if we accept this remarkable passage as an acknowledgment, or rather as an indirect profession of its conscientious conviction that the institution of slavery, as defined by those laws which the southern politicians and slavetraders are determined to extend, and against the extension of which over all our territories the compromise bill affords no shadow of security, is wrong; palpably and outrageously wrong in the sight of God and of man. The moral sense of the *Journal of Commerce* cries out against this American Slavery as an institution unequivocally wicked.

Now, the *Journal*, as we have heretofore had occasion to intimate, is by no means mealy-mouthed in speaking of some things, which it regards as wrong. It can denounce Popery—old Popery or "young Popery"—without stint. Garrisonism and all other sorts of Abolitionism find no mercy mingling with the castigations of their wickedness. If a venerable minister of the gospel let fall an imprudent word about men whose names and actions belong to history and are as much the property of all the world as the names and deeds of Cicero and Julius Cæsar, it has no scruple about exciting the worst passions of the worst men against the black coats of ministers of the gospel. Why then cannot the *Journal*—just for once—break out, as in the days of old, in a free and manly expression of abhorrence against a system of injustice so atrocious in its theory, that the mere description of it—copied from statute books and judicial decisions, and with no commentary but advertisements copied from the newspapers of the slaveholding States,—is enough to make any American citizen ashamed of his country.

If American slavery is an institution so unquestionably wicked that the mere suspicion of not abhorring it is resented by the *Journal of Commerce* as an insult—how can any man say *aye* to the bill permitting the establishment of that slavery in the territories and not be guilty of a crime?

THE GREAT ISSUE; HORSES vs. MEN.

We clip the following from the telegraphic report of the debate in the House of Representatives on the California Bill:

"Mr. Morse (dem) of La., did not want a complimentary vote. He desired something substantial. The Union was not worth a straw so long as a difference exists between the slaves of the South and the horses and carriages of the North, as property. He wanted no milk and water compromises."

Here is the whole question in brief. The Union is to be maintained so long as the forces of the Federal government can be used to keep men in the condition of chattels, and so long as the system of Slavery which is based on the fundamental idea that men are property will be sanctioned by the general government. If the South is ready to dissolve the Union as soon as the Union shall cease to be a support and defense of slavery, is the North devoted to the maintenance of the Union upon such terms and for such a reason? Was it for this that the Union was established?

This revolting doctrine of the gentleman from Lousiana is substantially endorsed by Mr. Webster in his letter to his Newburyport friends, where in reply to Mr. Mann he puts the catching of a slave upon the same footing with the catching of a horse as respects a trial by jury. We pity the man whose moral nature does not revolt at such a comparison.

THE NEW DEMOCRACY.

A new phase of Democracy has sprung up of late in the midst of us, the peculiarity of which is, that while it vociferates most boisterously for universal liberty, it denies to the African race the least semblance of liberty, and justifies that denial by the arrogant dogma that negroes are not men. The first public exposition of this system took place at the Tabernacle in Anniversary week, under the auspices of Capt. Rynders and Prof. Grant; the second at Tammany Hall on Monday evening last, at the dinner to Hon. Mr. Dickinson, when that Senator uttered in close connection the following sentiments.

"The dove of peace, with the olive branch in its mouth, is again at the windows, and the black clouds of discord and disunion which have hung over us are overpast. It speaks of the continuance of our national mission, to pluck out every root of sorrow from the great garden of freedom, and to permit *every human being to drink alike at the fountain of liberty*. Still, if we would look forward to the future, with hope, we must be warned by experience, and treasure carefully the lessons of the past. We must stick closely to our democratic principles, which are as extensive as light, and as comprehensive as space. They know no North, or South, or East or West—they but speak the name of a common country."

* * * * *

"But I avow boldly, that sooner than see this Union rent asunder, sooner than see one star stricken from our galaxy, or even dimmed in its luster, *I would see all the blacks, bond and free, march thither*, (into new slave territory,) *in a line, a mighty black cloud to cover the land, and all their sympathizers, real and spurious, sent with them to keep their company.*"

Whether Mr. Dickinson adopts Dr. Grant's theory for excluding the blacks from that fountain of liberty which it is our "national mission" to give to every *human* being, we are not informed. This New Democracy must be watched.

FREE SCHOOL STATE CONVENTION.

As will be seen by the notice in another column, a large number of the most intelligent and patriotic citizens of Syracuse have invited a convention in that city, on the 10th of July, of the Friends of Free Schools in the State of New York. The object is to take measures for the protection of that vital interest against the arts of demagogues who feel that their interests are in peril in proportion as the people become educated and able to think for themselves.

Those men, of all parties, whose political hopes depend upon the darkness that prevails in their several districts, succeeded, in our last legislature, in obtaining an act to refer back the question of Free Schools to the votes of the people. Not that there was any ground for believing the people to have changed their minds, but because they rely upon the inaction of those who are in the enjoyment of a benefit. It is necessary therefore to take measures for a systematic canvass of the State, to rouse the people to come and vote, and set the question at rest forever. Give such a demonstration on the subject, that no political man, who expects the support of the people of New York, will ever dare again to lift a finger against the temple of popular education, the free school to educate all the people by a tax upon property.

Settle the question of the permanency of this institution, and then let the legislature employ itself in remedying the admitted imperfections of the present one. Wherever the present loan operates *more* unequally than other public burdens, let the inequality be removed. Whatever openings it has left for litigation and evasion, let the leak be stopped. But it is probable that much of the injustice and contention now complained of are produced for the very purpose of rendering the loan odious. As soon as the barbarians find that they must submit to the law, they will allow a correct local administration which will make it work as well as other institutions in the hands of imperfect men.

Let there be, then, an assembly of the *people* at this meeting. The subject is one which comes home to the heart of every man. The destiny of our state is to be molded by the rising generation. Shall our youth be debarred by reason of *poverty*, from the only means by which they may become enlightened men and useful citizens? This is the question to be decided by the people of New York, and for this reason the principle and the proper details of the law should be thoroughly discussed. Every citizen should acquaint himself with the subject. When it is thoroughly understood there will be but one opinion in this matter.

A CONSOLATION.

When we find *The Independent* quoted by contemporaries of the straitest sect as an illustration of the dangerous prevalence of liberal principles, and its commendation of a Professor of Theology regarded as ominous for his orthodoxy, it is some consolation to know that the readers of such quotations do for the moment breathe a freer atmosphere than that which they are habitually doomed to inhale through the close respirator of their denominational organ. In this view we are willing to be quoted, even for a malicious purpose.

HOME FOR THE MOTHERLESS.—We believe we may be doing some one among our many readers an essential service by inviting attention to an advertisement with this heading, in another column. The character of the lady, the healthy and pleasant location of her home, and her unusual qualifications, as evinced in the successful training of her own children, are, we are assured, a sufficient guarantee to any parent who may entrust his child to her charge.

UNIVERSITY OF THE CITY OF NEW YORK.—The anniversary of the literary societies of the University will be held at Dr. Pott's Church, in University-place, on Monday evening next. The Oration will be by Wm. Adams, D.D., the Poem by Abraham O. Hall, Esq.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, *June* 17, 1850.

MESSRS. EDITORS:

The case of Prof. Webster has been up again before the full bench of the Supreme Court, this week, by a petition for a writ of error, with the following specifications, viz.:

1. That the Supreme Judicial Court did not acquire jurisdiction in the case.

2. That the indictments, &c., are not sufficient in law to warrant a judgment because it does not and cannot judicially appear from anything before the Supreme Court that the Municipal Court accepted and acted upon the indictment, Commonwealth *vs.* J. W. Webster.

3. That it cannot judicially appear to the Supreme Court that the said inferior Court made an adjudication directing the time of entering the indictment in the Supreme Court.

4. Also, that the said inferior Court did not adjudicate that the indictment should be entered in the Supreme Judicial Court at a fixed time, when it could be judicially known that the said Court would be in session.

5. Also, that if said inferior Court did so adjudicate, &c., yet said indictment was not in fact entered on said day in the Supreme Judical Court.

6. That it cannot be judicially known to said S. J. Court that the said J. W. Webster was served with any order or decree of said inferior Court fixing the time when the said indictment should be entered in the S. J. Court.

7. Also, that no order or decree of said inferior Court, fixing the time, &c., was ever legally served upon the said J. W. Webster, so that in fact, the said Webster was not legally transferred from the said inferior to the said Superior Court.

8. That there is error in this, that it appears by the record aforesaid that the judgment aforesaid has been given for the said Commonwealth, against the said J. W. Webster—whereas by the law of the Court, the judgment aforesaid ought to have been given *vice versa*.

9. That neither the sentence pronounced, nor the judgment rendered by this Hon. Court, on the indictment aforesaid, is warranted by, or in accordance with the laws of this Commonwealth but that each is contrary thereto.

I have given these points at length, because although intensely legal and therefore beyond the comprehension of ordinary mortals, a great

have been received with clamor, and somewhat coarsely rebuked and proscribed by Dupin, the partizan President of the Chamber. Meanwhile there is neither freedom of discussion, nor of regular and constitutional action on the part of the people or of municipal bodies. It is pretty certain, too, that this bill is but a part of a whole. The press will be subject to farther restrictions upon its "freedom." The violence and ultra spirit of the majority is perfectly incredible. M. Montalembert, for example, spoke, not only as if challenging civil war, but as if determined upon a crusade of political extermination analogous to that directed in past times against the Hugonots.

ROYAL CONSPIRATORS.

It is believed by well-informed persons both in this country and in France, that the two branches of the Bourbons have agreed upon conditions combining their respective *claims* to rule and govern France and the French. A people and a country have been made matter of barter by these royalties; and themselves are the "capacities," the self-seeking adventurers, who now float on the surface of the reactionary current. The general idea is, that the legitimate elder Bourbon is to be accepted by the *Orleanists*, and to be restored by consent,—that the young son of the late Duke of Orleans, the Count de Paris, is to be accepted as heir and next in succession, another Dauphin! The President Louis Napoleon is to be bribed with titles and estates, or, if he refuses thus to be bribed, and assumes that he is really in power in the state, then he is to be "exposed" and thrust aside.

The recent conduct of General Changarnier gives more than a color to these rumors; he has not had the prudence, or he has not cared to conceal his want of respect for the President and ministers, and it has been stated that he assembled the generals and commanders of the immense force in and near Paris, and charged them to respect his orders, and his only. The responsible minister complained, but in vain. These statements have not been denied. France, then, is again being revolutionized, and by law; the only stable foundation, that of the suffrage, is more than undermined; and, as it would seem to the English spectator, the seeds of a dreaful harvest are being sown broadcast.

ROMISH INSTINCTS.

There has been a strange affair at Rome; the Republicans have been put down, and their leaders are expatriated. Garibaldi is in poverty on the African shores of the Mediterranean, and Mazzini, strong-hearted and laborious, keeps himself close in Switzerland. French soldiers guard and protect the Pope, who, however, half suspects himself their prisoner. Apparently there are none to make Pope and Cardinals afraid, and yet they would seem to be beset with terrors. English books (THE BOOK) haunts them day and night. The New Testaments in charge of the American Consul they may not seize; his house they dare not violate, nor that of Mr. Fairbairn, the English Consul; but in his absence, on the 17th, the Papal authorities sent their vile sbirri to make forcible entry to the house of Signor Ercole, a Roman of high character, for many years *cancelliere*, or first clerk to the English Consulate. The arms of England were set over his house, and he has on former occasions been recognized by the Papal government as the representative of the Consul in his absence. Signor Ercole being from home, the police threatened his lady with the utmost violence, threatening to blow out the brains of any offering resistance; the house was ransacked in search of prohibited books, pamphlets, and particularly in the hope of seizing copies of Diodati's New Testament. Neither Mr. Fairbairn nor his secretary have the merit of being justly suspected; for the former had actually refused to receive 2,000 bibles into his house when requested to do so by the United States Consul. On the same night, the house of the agent of the English Chapel Committee was entered by the police, and books, papers, accounts, and some money taken away by them. In further aggravation of this outrage, it happens that the agent, Signor Sartori, was residing for the time in the house of an English official, Mr. Hay, formerly Secretary in the Colonial department. Signor Sartori was thus in charge of much valuable property, and the desks and cases were broken open and ransacked without scruple.

Mr. Fairbairn has strongly remonstrated, but with what result is yet to be learned. There is no formally recognized English Ambassador at Rome —the English law forbidding it; but Mr. Petrie, the son of a Roman Catholic peer, is in fact the *English* diplomatic agent. In the affair of Signor *Sartori* it is said, that Mr. Petrie has acted more *like* a papist than an Englishman. When called upon by the English Chapel committee, he declined to remonstrate, saying, there was no ground of complaint at what took place at Mr. Sartori's residence. As his residence was the residence of Mr. Hay, an Englishman, and an exfunctionary, this would seem to be a very lame excuse for abandoning his countrymen, their property and their interests, to the most ruffianly, and even criminal, body of police in Europe.

AGRICOLA.

OUR CORRESPONDENCE.

We have two letters from our Iowa Correspondent, one of them giving a highly interesting account of the meeting of the General Association of Iowa.

It is with regret that we again postpone the conclusion of our English correspondent's admirable summary of the May Meetings in London.

Our American correspondent has gone to Paris, from whence he has sent us a very entertaining account of his journey and the sights he saw by the way.

Two communications from our Irish correspondent will give, when published, additional information concerning that unhappy country.

We have on hand for early insertion a highly *graphic* description of a late voyage across the *Atlantic*, in one of the Cunard steamers.

The respected authors of numerous able essays and disquisitions on sundry passing events and pregnant questions, will be assured that we value their favors, and shall forward them as rapidly as is in our power.

RELIGIOUS INTELLIGENCE.

BAPTIST ASSOCIATIONS IN NEW JERSEY.

MESSRS. EDITORS:—In this little State there are 93 churches of the Baptist denomination, with a membership amounting to about 12,300. These churches are divided into four Associations, the Sussex, the Central, the New Jersey, and the East New Jersey, the latter embracing all the churches of the north-eastern half of the State. This Association was formed from the New York Association, in 1842, and then embraced in its limits 17 churches. In 1843 it numbered 22 churches, which received by baptism that year, 814, the largest increase of any year during its existence. This body held its annual meeting, on the 4th inst., with the church at Middletown, the oldest Baptist church in the Association, and nearly the oldest in the State, being formed in 1688.

The introductory sermon was preached by Rev. Z. Grenell, of Paterson, from Rev. ii. 1. "Thus saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Topic of discourse: All the concerns and interests of the churches are under the immediate inspection and control of Christ. Established and illustrated from the dignity of Christ, his covenant engagement with the Father, his personal interest in and official relation to the churches and from the predictions and promises of Scripture as well as the history of God's people from the first until now. During the Session of the Association other sermons were delivered, and among them one from Dr. Hague, late of Boston, but now pastor of a new interest recently established in Newark. I much regret my inability to furnish you a just outline of his truly valuable discourse.

The letters from the churches breathed an excellent spirit. Unto some of them God has vouchsafed the awakening and converting influences of his Spirit. In one instance I notice that 45 have been added by baptism. Whole number of churches 220, ditto of members 3,850, of additions by baptism 205. A lively and increasing interest is manifest among them in the benevolent movements of the day, and most of them give evidence of vigorous activity and growth. An interesting discussion upon the more efficient prosecution of the Sabbath School enterprise arose during the meeting, which resulted in the appointment of a large committee to consider the propriety of forming a Sunday School Convention, within the limits of the Association, and, if deemed expedient, to submit a plan of operations next year. It seems to me that essential benefits would be derived from such organizations generally, if properly devised. The present officers of the Association are Rev. D. S. Hill, of Plainfield, moderator, Rev. H. C. Fish, of Somerville, stated clerk. It meets next year at Piscataway.

Yours, &c., QUINTUS.

N.J., June, 10, 1850.

RHODE ISLAND CONSOCIATION.—The annual meeting of the Evangelical Consociation of the Congregational Churches of Rhode Island, was held in the Catholic Congregational meeting-house in Bristol, June 11th. The meeting was called to order by Rev. Thomas Shepard, moderator of the last meeting. Rev. Joel Mann was chosen rator, Rev. A. S. Whitman and C. H. Force scribes.

Ministers.	*Delegates*	*Residence.*
Rev. T. Shepard, Dea. Ben. Wyatt,		Bristol.
Thomas Thayer,		Newport.
R. J. Rolyea,	J. Rowell,	Fall River.
T. T. Waterman,	W. L. Fisher,	Providence, 4th C.
P. C. Barney,	"	5th C.
J. P. Cleveland,	"	" High-st.
W. J. Breed,	Ben. S. Billings,	"
F. Jefferds,	J. A. Cash,	Barington.
Joel Mann,	Wm. French,	Kingston.
C. Blodget,	H. N. Ingraham,	Pawtucket.
T. A. Taylor,	Wm. Mann,	Statesville.
	G. Spencer,	Wash'ton Village.
J. M. Davis,	S. Plimpton,	Woonsocket.
A. L. Whitman,		Westerly.
Samuel Beau,		Little Compton.
C. H. Force,		Central Falls.
		Chepacket.
George Isham,		New Scituate.
J. Reid,		Warwick.
A. Putnam, of Ct.		Tiverton.
Jos. Blake, of Me.		

ASSOCIATION OF SOUTHERN NEW YORK.—At the Annual Meeting of the Association of Southern New York, held at Union Centre, June 4th, the following resolutions were adopted:—

Whereas the evils of intemperance are great, and have been increasing for the past two years within our bounds, therefore—

Resolved, That it behoves the friends of temperance to renew their efforts for the suppression of this vice.

Resolved, That all which can be done by moral suasion to stop the sale and use of intoxicating drinks as a beverage ought to be done. But also

Resolved, That whereas moral suasion will not effect the work, and whereas every community may justly protect itself against so great an evil as intemperance by the strong arm of the law, it is the duty of the friends of temperance to use their influence especially at the ballot-box, to procure such legal enactments as will stop the sale of strong drink.

The following resolution was also adopted after some discussion:—

Whereas the evils of intemperance in the use of tobacco are great and serious, therefore

Resolved, That it is the duty of ministers of the Gospel, not only to abstain from all use of tobacco themselves, but to use their influence to banish its use from the church and from the community.

R. S. EGLESTON, *Register*.

MISSIONARY INTELLIGENCE.—Letters received at the rooms of the American Missionary Association announce the arrival of their missionaries, Rev. D. B. Bradley, M.D., Rev. L. B. Lane, M.D., and Prof. J. Silsby, with their wives, at Singapore March 8, all in good health. This company sailed from this city in the Ernani, Oct. 24th.

Their voyage was much protracted in consequence of calms, strong adverse currents, and monsoon head winds. In the Straits of Banca they were twenty days in going the distance of 80 miles. The missionaries speak highly of the energy and skill of the officers of the vessel, and of the sailing qualities of the brig herself. They doubt whether any other vessel could have gone their route, at the same time of the year, and accomplished it so quickly.

DOCTRINAL TRACT SOCIETY.—This Society held its 21st annual meeting at Boston during the anniversary week. The report of the Secretary, Rev. Sewall Harding, states that the Society has obtained a charter of incorporation, and now needs a capital to establish a depository of its own, and to go forward in issuing valuable works, as well as contributions to send libraries of the books published, to missionaries, home and foreign. The report says:—

Among the more intelligent and discriminating portion of the Christian community, there is a prevailing disposition to appreciate and favor this object. There are many of this class whose attention needs only to be directed to the subject in order that they may feel a growing conviction of the necessity and value of doctrinal knowledge as the basis of all religious affections, and of all intelligent Christian and benevolent action. This consideration alone furnishes a reason for keeping our enterprise before the community and for enlisting their sympathies in its behalf. It will tend to strengthen and extend Christian principle, to promote Christian practice, and to stimulate true liberality in all the benevolent movements of the age.

Our subscription has been raised to the amount of rising fifteen thousand dollars. We have issued an edition of the memoir of Dr. Nettleton. We have also issued an edition of Bellamy's works, with a new memoir of his life. We have the stereotype plates of all our tracts and books, and a good supply of copies of each on hand.

METHODIST ITEMS.—Rev. John Poisal, of the Baltimore Conference, has resigned his office as Agent of the American Bible Society in Virginia.

Dr. Olin's health is so far restored that he has resumed his duties at Wesleyan University.

We regret to learn that brother Stevens, of Zion's Herald, has been obliged to give up his pulpit labors for awhile, on account of sickness.

Rev. R. B. Westbrook, of the New Jersey Conference, has been appointed Agent of the American and Foreign Christian Union.

Troy Conference Academy, New York, is now relieved of pecuniary embarrassments, and has one hundred and forty students in attendance.

Western Virginia Conference, in the midst of contentions and divisions arising from their southern neighbors, has been blessed with about four hundred conversions during the conference year.

A cemetery is about to be provided in Lynn, Mass., as the burial-place of deceased Methodist ministers.

The German Methodist Church in New Orleans, under the pastoral charge of the Rev. C. F. Rottenstein, is enjoying some good degree of prosperity. Mr. Dirrhammer, a converted Roman Catholic priest, who has recently joined the Church, gives promise of future usefulness.

The Southern General Conference at its late meeting, unanimously approved the course of their commissioners, Drs. Bascom, Green and Parsons, in bringing suit for the recovery of a share of the Book Concern and Chartered Fund of the M. E. Church, and directed them to be furnished with the necessary means to prosecute the claim with vigor until the final decision of the Supreme Court of the United States.

The Southern Book Concern printed in 1846 Sunday School books to the extent of 79,716,000 pages, and in 1848, forty-six millions, nine hundred and ninety-nine thousand. To this must be added the annual circulation of about eighty-five thousand copies of the Sunday School Advocate.

REVIVALS.

WILBRAHAM, MASS.—Rev. Mr. Bowen gives to the *Puritan Recorder* an account of the recent work of grace in that place, from which twenty-four have already been added to his church, and as many more are expected. Mr. B. says:—

"The work may be said to have commenced with the year, in the awakening of a portion of the Church; but there was nothing very marked it its character for two or three weeks. A Committee of ten or twelve visited all the members of the Church during the second week of January, and soon after the same measure was repeated. This had a good effect, in connection with the preaching of the word. I have never known the Church so generally awake and active, as they have been during this season of religious interest. This has been a pleasing characteristic of the work. There has been no attempt at high-wrought excitement, but a calm appeal to the understanding and conscience. God has blessed his own truth, and the labors of his people in accordance with that truth. The Methodist Church have quite an accession also, from the fruits of this work. The two churches and religious societies live intermingled, and a delightful state of harmony prevails among them."

ISLESBOROUGH, ME.—A correspondent of *Zion's Advocate* records a precious revival on an island six miles below the mouth of Penobscot river, among a seafaring people:—

"The revival commenced some time in February in a very interesting manner. I visited the island in the last of March, and found the two Baptist churches well engaged, and tending meetings almost every evening. The first Baptist church was without a pastor, and I have tarried with them about six weeks and have baptized every Sabbath but one. I have baptised eighteen, and have given the right hand of fellowship to twenty-four new members. The church has appeared completely renovated and well prepared to receive accessions of new converts to the grace of God."

GREEN'S FARMS, CT.—The pastor writes to the *Hartford Herald*:—

"A few Sabbaths since fifty were admitted to this church, thirteen of whom were heads of families, some of them far advanced in life, and others are expected to join at some future time. The revival has been rich in blessings to this church and congregation, in softening asperities, destroying feuds, leading to love and harmony, giving power to the Gospel, and strengthening the things that were ready to die."

CONGRESS.

WEDNESDAY, June 12, 1850.

IN SENATE.—A large amount of morning business was discussed. A bill granting Swamp Lands to the States in which they lie, for reclamation, was taken up and passed.

THE OMNIBUS BILL.

Mr. Dayton concluded his speech against the allowance to Texas. The sum of ten millions is greatly disproportioned to the value of the territory. Congress paid but eighteen millions for the whole territory obtained of Mexico. What inducement to pay ten millions for a mere disputed claim to a small section? The only inducement is to obtain a settlement of this agitation. Put it on its true foundation, and look at it. The evil of the escape of slaves is greatly exaggerated beyond the facts. The President has been blamed for not recommending any provision on this subject. But when before had it been deemed necessary for a President to recommend a bill for the arrest of runaway negroes? The facts are not new; but it was not deemed necessary for Mr. Polk to recommend the measure to Congress; it is only just now discovered that this question forms one of the gaping wounds from which oozes the life's blood of the country. He denied that it was any such wound—it was like the disease known to superstition; it required a special band to make it apparent—it required the wand of fervid eloquence to make one drop of blood to flow from this wound. He considered the provision unconstitutional, allowing the slaveholder to take a record from his own court, upon which he may arrest his alleged slave in a Free State and have him returned to the jurisdiction from which he escaped—requiring the judicature of one State to execute the judgment of another State, even though violative of its own statutes, is an outrage of all legal principle, and he alleged more ultra than had ever before been demanded. He advocated the propriety of jury trial of fugitives.

Mr. Clay appealed to the friends of the compromise not to debate the pending question, but proceed to vote upon the motion to postpone.

Mr. Davis of Miss., asked in what State emancipationists are not allowed to sit on juries trying the question of a man's right to freedom, as Mr. Dayton had asserted.

Mr. Dayton said he believed there was such a statute in the Senator's own State.

Mr. Foote—It is not so.

Mr. Davis—It is a mistake; there can't be any such law; it would be taking a test of conscientiousness.

Mr. Dayton here produced the statute, and showed his statement to be true.

Mr. Foote expressed his regret at many things which Mr. Dayton had said this morning, and insinuated that his zeal was to meet a reward from the other end of the avenue.

Mr. Dayton knew not to what the Senator alluded. He had spoke his own sentiments for himself, at the dictation of no man, and knew nothing of any reward to be received, and cared not a button for such.

Mr. Benton withdrew his motion to postpone, to give time for amendments. This brought up Mr. Douglass's motion as next in order, changing the Northern boundary of Texas. This was rejected.

Mr. Turney moved to strike out all that relates to the Texas boundary. He was acting upon the principle that a "bird in the hand is worth two in the bush," and believed that the cession of this territory for the purpose of erecting it into a territory was equivalent to passing the Wilmot Proviso.

Mr. Foote briefly replied, and the Senate adjourned.

IN THE HOUSE.—Formal (or sham) motions of amendment, made for the purpose of consuming time with five minute's speeches, occupied the day, varied with severe altercations on points of order. Mr. Bayly was in favor of the Missouri Compromise. Mr. Stanton of Tenn., insisted that the Californians have no right to *squat* on the public soil without consent of Congress, and there erect a State government. Mr. Morse of La., was satisfied the rights of the South were not to be regarded at all. He regarded Socialism as the cause of the trouble; it is aimed at the property of the South, aided by a miserable spirit of envy because they think we princely Southerners have negroes to wait on us. Mr. Woodward of S.C., regarded the Missouri Compromise as a concession to the North. Mr. Carter of Ohio, regarded the talk about the purchase of the territory by the common blood and treasure of the nation as all gas and gammon.

Mr. Vinton of Ohio, reminded gentlemen that, before the territory was obtained, when the proposition was made of placing money in the hands of the President for this purpose, as a condition, the proviso was adopted by a large majority, and it was thus determined that if the territory was purchased, Slavery should never be introduced. After the country was acquired, a bill was brought in to establish a territorial government for California, and the Wilmot Proviso was incorporated into the bill. Before and after the acquisition of the territory it was voted that it should be free.

Mr. Thompson of Miss., understood that the Missouri Compromise line was to be applied, and said that if it was not extended, the North would be acting in bad faith, after they have got their share.

Mr. Root of Ohio, remarked, before the territory was acquired, that agitation would grow out of it, and it is now shaking the Union to its center. The Missouri Compromise line was voted down half a dozen times, but the Wilmot Proviso passed by a large majority.

Mr. Meade of Va., said that if gentlemen would go with him, he would demand the Missouri line at every hazard, and to the last extremity.

Mr. Stevens of Geo., recalled the position which he formerly took, that the dismemberment of a neighboring Republic, and the acquisition of her soil by us, would be a curse; and we might look back on the fragments of a glorious Constitution.

Mr. McMullen of Va., earnestly contended for the Missouri line. We intend to have a portion of the land—peaceably if we can—forcibly, if we must.

The amendment was rejected—68 to 103.

Mr. Baker of Ill., would go against all amendments in order to give California a fair chance. If the government has the power to prohibit Slavery north of the line, it has the same power south of it. The gentleman had said that he would go out of the Union if the territory was not divided. Where would he go?

THURSDAY, June 16th.

THE OMNIBUS (OR SARSAPARILLA) BILL.

IN SENATE.—Mr. Chase presented a memorial of citizens of Ohio, against the bill, and said it expressed the sentiment of nineteen-twentieths of the people of that State.

Mr. Atchison of Mo., adopted the figure of his colleague, and was ready to swallow the whole bottle of Old Dr. Jacob Townsend's Sarsaparilla. He was opposed to broken doses, and would not vote for the admission of California as a separate measure. He would rather turn her loose in the desert, as the Jews did the scape goat—indeed, carrying out the figure, he would turn her backward over the rock, though her destruction might follow —because, if she were admitted separately, no settlement of the agitation could be obtained.

Mr. Webster declared himself fully in favor of each of the measures presented in the bill, and was ready to take them together or separately. In regard to the immediate question, it was necessary that before a disposition of the territories, their boundaries should be settled. New Mexico cannot come in as a State unless her boundaries are first settled; otherwise, who is to say what people are to come together to form a Constitution and plan a State Government. Texas has exercised her jurisdiction over a large portion of territory claimed by New Mexico. There is no government in New Mexico, either legislative or judicial; no organized, responsible body to resist the claim of Texas. The question of boundary is a proper one for judicial settlement; but, as a point of practical wisdom, it is proper that Congress should declare what these boundaries are.

Mr. Seward regarded the whole bill as most unfortunate in its operation; it has brought the whole business of Congress to a stand still; and California, after six months, was now standing at the bar of the Senate waiting for admission; whereas, had she been permitted a separate consideration she would have been admitted long ago. It is said by some, that it would be better to surrender to Texas twenty miles of the territory of the old province of New Mexico, and all the country lying between the Nueces and Rio Grande, than to run the risk of Texas getting the whole of New Mexico. He apprehended that Texas would get, in the end, just as much of that country as she was entitled to, and that was none at all. He thought there was a government over the whole country capable of meeting the claim of Texas, and bound to use whatever force is necessary to protect the rights of New Mexico. He had no unkindness to Texas, and believed the money justly due her on other grounds, but he would not vote for it to cancel that groundless claim.

Mr. Clay denied that the bill had delayed public business. He charged the delay upon *the minority*, who have maintained a systematic effort to postpone and obstruct. The Committee would pledge themselves, if *the minority* would permit, to come to a final decision of the whole subject within six days. He repudiated, with scorn, the unfounded charge against the committee, of delay. Would not Senators vote for that motion because they were opposed to the entire bill, prefer it should pass in such a shape as to settle this boundary question and save New Mexico?

Mr. Foote followed with a violent attack upon Mr. Seward, charging him with desiring to leave the Texas boundary question open, to be settled as it must be, in blood. The chairman called him to order several times, for personalities.

Mr. Seward regretted that his remarks should have required the Senator from Kentucky, to tax his debilitated powers to reply. If the majority in any court of justice should determine on a course by which all the cases before the court were to be tried together, argued together, sent to the jury, and decided together, surely they would have little cause to complain of the minority of the bench for remonstrating, at every stage, against such a violation of right and rule. There was an acknowledged, proper mode of legislation, and that was to do one thing at a time. The Senate had failed to follow that principle, and gentlemen should not complain of those who used their best efforts to bring them back to the only proper mode of transacting business. Any Senator who voted to combine distinct measures, so as to deprive the Senate of distinct consideration of them, surrendered a portion of his own independence as a Senator, and surrendered the independence of all others. He (Mr. Seward) should neither surrender his independence, nor engage in any such conspiracy against that of others.

Mr. Mangum called to order. The gentleman had no right to charge conspiracy.

Mr. Seward had no design to apply the term to any individual or committee. He was speaking of the operation of a principle.

Mr. Benton read several extracts from Mr. Clay's speech of February 14th, in favor of admitting California at once and by herself.

A fierce altercation took place between Mr. Clay and Mr. Benton, in consequence of a private letter from Missouri, which was read by Mr. Clay. Mr. Webster sharply rebuked both.

Mr. Hale said, if the rebuke just given was just, he must beg that some rule be established by which it might be understood how old a Senator must be to entitle him to exemption from having letters read against him. (Laughter.) The other day, a letter was read against one of the youngest members of the Senate, (himself) and the Senator from Massachusetts, and others, seemed to enjoy it very much. (Renewed laughter.)

IN THE HOUSE.—The proceedings were but a repetition of yesterday. Mr. Stanton's amendment was lost, 78 to 89.

Mr. Hubbard, of Ala., said that in his section those who opposed the North there, said that the North were selfish and would take all. The friends of the North said No. Now is the day to determine which shall be believed. He wanted to see whether the Southern States are to be regarded as disgraced provinces.

Mr. Marshall, of Ky., hoped that gentlemen from the slave States would no longer debate, while those from the free States are silent and ready for the vote.

Mr. Stanton, of Tenn., warned the gentlemen that the inevitable effect of their conduct, if they exclude the South, will dissolve the Union. The South will stand by the Constitution until the last moment, and to the death, in spite of all the lecturers of the Northern States.

Mr. Toombs, of Ga., accused the gentlemen who pretended to support the President's plan, and yet voted against the amendment, with fraud and hypocrisy, and he named Mr. Winthrop.

Mr. Duer, of N. Y. voted against the amendment, because those who desire to admit California wish to do so without embarrassment. Beside, the proposition dismembered that State. By voting for it they would not be supporting the President's plan. The South, and not the North, have repudiated that plan. Does the gentleman say he is opposed to it?

Mr. Toombs—Yes.

Mr. Winthrop said the reason why he had not participated in the five minutes' speeches was, he did not wish to delay action. If the gentleman from Georgia intended an insult, by mentioning the word fraud in connection with his name, the implication recoils upon him. He would vote against every measure which will embarrass the California bill.

FRIDAY, June 14.

SARSAPARILLA.

IN SENATE.—Mr. Hale moved that when the Senate adjourns to-day, it will be to Monday.

Mr. Foote opposed the motion. It was the intention of the friends of the bill to sit it out to-morrow.

Mr. Clay hoped that no adjournment over would take place until the bill was disposed of. He needed rest as much as any other member of the body, but he would sit here, days and nights, to get through with the bill.

Mr. Hale could not understand how the Senator from Kentucky could assume that the majority of the Senate were in favor of the bill, when Southern gentlemen, by whose votes alone the measure was barely saved from being laid on the table, had declared that it was only dragging out a sickly existence, until they should be prepared to kill it.

Mr. Yulee said that Mr. Clay was much mistaken in supposing that the bill could be disposed of in the brief time mentioned. He knew that if it passed a month hence it would do well. He did not believe it wise to precipitate the question. He believed that procrastination every day increased the chances of a proper adjustment, as it gave time for an expression of public opinion in the North, favorable to such an issue.

Mr. Butler would vote for the amendment. His views had changed in relation to the title of Texas; he believed her title to be good to all the territory claimed by her, and that it was much better to let her absorb all New Mexico than to leave that country in such a condition as would result in making free soil of that which, in the hands of Texas, would continue slave soil.

Mr. Hale was against paying to Texas a large sum of money to bias the action of Congress upon the entire measure.

Mr. Foote called upon Mr. Hale, if he knew of any attempt to bribe Congress—if he knew of any corrupt motives governing the action of Senators, to make it known and become the benefacter of the country. In the course of remark, he alluded to the Wilmot Proviso as being as dishonest in principle as the act of the highway robber.

Mr. Hale said he had been reading from Mr. Jefferson, and he supposed that the comparison of the principle laid down by that distinguished man, with the act of the highway robber, was to be applied to Jefferson himself. As to the question whether he knew of any bribery, he had only to say that he had not intimated that anything of the kind had been attempted. But if any one had any disposition to resort to bribery he would have gone naturally to the leading members of the Senate (great laughter), and not to the humble, proscribed Senator from New Hampshire. He did not design the least imputation upon any member of the Senate, having simply alluded to the frailty of human nature, and what might be the influence of offering to Texas seven or ten millions of dollars.

Mr. Benton would vote the money to Texas by itself, but not mixed up with other things. He should therefore vote for the amendment. The question being then taken, the amendment was rejected—yeas 24, nays 27—as follows:

YEAS—Baldwin, Benton, Butler, Chase, Clarke, Corwin, Davis (of Mass.), Davis (of Miss.), Dayton, Dodge (of Wis.), Greene, Hale, Hamlin, Hunter, Mason, Miller, Seward, Smith, Soule, Spruance, Turney, Upham, Wales, Yulee.

NAYS—Atchison, Badger, Bell, Berrien, Bright, Cass, Clay, Cooper, Dawson, Dickinson, Dodge (of Iowa), Downs, Foote, Houston, Jones, King, Norris, Nevins, Pearce, Pratt, Rusk, Shields, Sturgeon, Underwood, Walker, Webster, Whitcomb.

The Senate then adjourned.

IN THE HOUSE.—Mr. Daniel said that the House had been in session more than six months, and he did not believe that they had devoted six days to the consideration of private bills, notwithstanding two days are set apart by the rules to do justice to the private claimants.

The motion to take up the private calendar was lost, 86 to 101

The motion to go into Committee on California was lost, 81 to 122.

The Committee on Foreign Affairs reported a bill amending some defect in regard to intercourse with Macao, which was passed.

Mr. Buel, from the same Committee, reported a bill for indemnifying the claimants for French spoliations prior to 1801.

Mr. Bayly, from the Committee on Ways and Means, reported the following bills:

One making appropriations out of the revenue of the Post-office Department, for its support.

A bill to defray the current contingent expenses of the Indian Department. Both bills being for the year ending June 30th, 1850.

A bill to supply the deficiencies in appropriations for the judicial expenses of the government for the year ending June 30th, 1850.

Mr. Bayly called attention to the fact, that courts will not be held in several of the States, unless the latter bill be passed. It was considered and passed, and the House adjourned.

SATURDAY, June 15.

IN SENATE.—Mr. Hale moved to add to the Compromise bill, a clause providing for appeals to the Supreme Court on the constitutional question of the right to hold slaves in the territories. Carried.

IN THE HOUSE.—It was voted to meet hereafter at 11 o'clock instead of 12. Two or three resolutions of inquiry were passed. Several ineffectual attempts were made to get business forward. The remainder of the day was consumed in altercation, and getting a vote on Mr. Wentworth's motion to suspend the rules, that he might introduce a resolution instructing the Committee of the Whole on the State of the Union, when it rises, after its next session, to report to the House the California bill.

Lost, two-thirds not voting for it.

The House then adjourned.

GENERAL NEWS.

FROM NEW MEXICO.—The President of the United States has just communicated to Congress his opinion that the territory which the agent of Texas has been attempting to organize as a part of that State, was, in fact, conquered by the United States from Mexico, and has since been held as such, and ought so to remain until the question of right has been settled. A telegraphic dispatch from New Orleans gives the following announcement, showing that the Executive has at length seen the duty and propriety of preserving that possession, and of closing the agitation with regard to New Mexico, by organizing a State government forthwith. If the new State shall exclude slavery, a great step will have been taken towards the *final* settlement.

The *Galveston* (Texas) *Civilian* of the 14th inst. contains a proclamation by Col. Munroe, the U. S. Military Governor in New Mexico, directing the election of Delegates to a Convention to be held for the formation of a State Constitution and Government for the Territory. The Convention was to be held at Santa Fé on the 15th ult. Major Neighbors, the Texan Commissioner in New Mexico, has returned to Austin, after ineffectual efforts to organize the country of Santa Fé. The cause of his failure was the interference of the military authorities at Santa Fé.

UNION LITERARY INSTITUTE, IND.—This is a chartered seminary, established in Randolph Co., under the auspices of the friends of the free people of color and of general education, for the purpose of affording the means of mental culture to all classes of people, without distinction of birth, sect, or complexion. It has received college powers by grant of the legislature at the session of 1847-8, and has been in operation upwards of four years. The principal is Mr. Ebenezer Tucker, a graduate of Western College, who is devoted to his work, refusing highly advantageous offers elsewhere. The last year there were more than 130 scholars, 90 males, and 40 females; of these 97 were colored youth, many of whom had not the rudiments of learning, but some have made progress in algebra, grammar, geography, &c., and have become qualified for teachers. It is not generally known that there are large numbers of colored citizens in the eastern tier of counties in Indiana, and the adjoining western tier in Ohio. In Randolph county alone are 500 families, a large part of them living in their own homesteads. Benevolent and patriotic people, of all classes, feel a deep interest in making provision of educational facilities for these poor people, as the means of saving them from degradation, and aiding their general improvement and welfare. The people in the neighborhood gave 250 acres of land, and $1,500 in plain buildings. They now need a library, philosophical and chemical apparatus, and the means of enlarged facilities and reduced charges; also a house for the principal, and a more durable public edifice. The whole amount now asked is $10,000, which will give the institution a permanent foundation and make it a blessing to many thousands who now have no means of intellectual cultivation. The whole business is managed with the strictest economy and fidelity.

The trustees have been led to appoint Mr. William Beard, of Union County, their agent, to raise this sum. Mr. B. has the best testimonials, both as to his character and the merits of his object, from the principal and trustees, from his neighbors, and from the highest authorities of the State of Indiana. One of these certificates, recommending Mr. Beard to the confidence and attention of all, and attesting the faithfulness of the trustees and the benevolence of the institution, dated March 4th, 1850, is signed by Joseph A Wright, governor of the State, E. W. H. Ellis, auditor, James P. Drake, treasurer, John S. Reid, senator of Union and Fayette, James Levinston, representative of Union, James Osborne, long a member of the legislature, and other officers of the county. We have no doubt that this is a meritorious application, and hope Mr. Beard will receive liberal encouragement now at the East. Any donations left with Robert B. Collins, bookseller, 254 Pearl street, will be faithfully transmitted.

STATISTICS OF LIBERIA.—The settlement of Liberia is about 30 years old. A writer in the *North American* gives its present statistics. Population —4,000 emigrants and their children, 1,000 native citizens, 15,000 to 25,000 natives amenable to the laws, allied tribes bound to abstain from the slave trade 200,000. Monrovia, the capital, has a population of 1,000. The exports are camwood, ivory, palm oil, coffee, ginger, arrowroot, and pepper—annual value nearly $100,000.

Imports.—Tobacco, cotton goods of all kinds, silks, hardware, crockeryware, and flour, beef, pork, bacon, cheese, soap, candles, &c., are imported into Liberia, principally from the United States, to the amount of $120,000 to $150,000 per annum.

Religious aspect.—Churches 28; communicants 2,000; of whom 700 are natives and recaptured Africans.

Education.—Schools 20; scholars 670, of whom 200 are native Africans.

It would be curious to compare the cost and results of this settlement with the settlements in Dark County, Ohio, Randolph County, Indiana, and Cass County, Michigan. The Goshen (Ia.) *Democrat* says:—

"Yesterday morning about fifty colored persons passed through our village, on their way to Cass County, Michigan. They had just been manumitted by a wealthy planter in Virginia. Michigan affords many advantages to the colored man which he cannot have in any other State South or North; and we are happy to be informed that, of many hundreds who have availed themselves of a home in Michigan, there are few who make unworthy citizens."

THE EAST INDIAN EMBASSY.—The steamship Ripon brought to Southampton May 28th, from Alexandria, an extraordinary embassage from the Kingdom of Nepaul, on the borders of Thibet. It consisted of his Excellency General Jung Bahadoor Koorman Ranagee, Prime Minister and Commander in-Chief, and his suite of twenty-four persons, bearing a costly present, worth a quarter of a million pounds sterling, from the King of Nepaul to the Queen of England. These people are Buddhists, and exceedingly strict in their religious observances. They refuse all food prepared by Christians, use only charcoal in cooking, feed chiefly on poultry and rice with vegetables, spent a great deal of time in washing their persons, carefully concealed their processes in cooking, refused to occupy a hotel, but were lodged in the offices of the Peninsular Company. An English paper thus describes the appearance of this novel embassy:—

The features of the Nepaulese partake of the Mongolian and Hindoo caste. Many of the embassy are most pleasing and handsome looking men, and their dresses are gorgeous beyond description.

The general is a handsome and most intelligent man, about 32 years of age, very dark, with long jet black hair. He is the first Hindoo of high caste that has visited England.

The Ripon arrived in the Southampton dock soon after seven in the morning. Many of the general's suite were promenading the deck, and amongst them his two brothers, very handsome young men, and splendidly dressed. The general made his appearance on deck at about half past seven. His dress consisted of a black satin cloak, profusely embroidered with gold of elegant workmanship. His head-dress was a cap nearly covered with large emeralds, diamonds, and other precious stones. The cap was surmounted with a bird of Paradise, the fastening of which was covered by a profusion of brilliants. His fingers were covered with rings, on one of which was a diamond, an amethist, and an emerald of immense value. His wrists were also covered with bracelets adorned with gold and precious stones.

He left the ship soon after nine o'clock in the morning, to go to the Peninsular and Oriental Company's offices, just outside the dock gates. On walking from the ship, his excellency was preceded by one of the chiefs of his suite, and followed by a large number of other chiefs. Such a strange and gorgeous sight is seldom witnessed. There was 14 or 15 princely personages, evidently from a refined and highly civilized state on the borders of the Himalayan range, with most strange but handsome countenances, clothed in dresses of elegant and costly workmanship. Many of their head-dresses, when the sun shone on them, were literally blazing with brilliants. They were all armed with pistols, mounted, and many of their swords were in golden scabbards.

CHANCE FOR A YANKEE.—The Austrian Government has offered a premium of 20,000 imperial ducats for the best locomotive engine, to run on the line of railways about to be carried over the ridge of the Semmering mountains, from Murzzuschlag, in Syria, to Gloggnitz, in Lower Austria. The curves and gradients are formidable.

MR. GORHAM IN HIS PARISH.—The parishioners of St. Just in Penrith, have, with only one dissentient adopted the following resolution:—

"That the parishioners avail themselves of this opportunity of congratulating Rev. G. C. Gorham on the successful issue of the suit between him and his diocesan, involving, as they believe that suit did, vital Christian truth."

The *Worcester Journal* records a cruel joke, played off upon a dairyman. Some wags awoke him at midnight with a hurried announcement that his best cow was choking. He jumped into his small-clothes, and ran off to save the life of Crummie; when lo! he discovered a turnip stuck into the spout of his pump!

LONDON AND PARIS.—The trip from London to Paris, and back, by way of Folkestone and Boulogne, 560 miles, was made by several gentlemen, on the 8th inst., in 20¾ hours.

WALES affords a fine field for the phonographers. One of the most recent reports of the Bible Society acknowledges contributions from Mynyddyslyn and Rhoslanerchrogog!

The widow of Marshal Blucher died on the 16th ult., at Berlin, at an advanced age.

ECCLESIASTICAL.

INSTALLED.—On the 5th in

Editors' Cable.

A HISTORY OF JESUS. By W. H. Furness. Boston, Wm. Crosby and H. P. Nichols, 1850. New York, C. S. Francis & Co.

This book is very nearly as bad as it can be. In respect to the principles of investigation and criticism involved in it, we do not discover any point at which it could be changed for the worse. And though the author is now and then reluctant to apply his principles as sharply and thoroughly as he ought to, and cleaves, in spite of their pressure, to certain facts in the Gospel narrative which they would sweep him away from, the practical results to which he comes are as nearly coincident with complete infidelity as could well be devised. The prime principle of the book, the belief which is its germ, and which gives form and animus to its several parts, is just this: that the life of Christ came in the order of Nature; just as the French Revolution came, or the birth of Columbus, or the writing of the Sketch-Book; that there was nothing about it super-natural or extra-natural; but it was altogether just an ordinary, and to-have-been-anticipated occurrence, falling in at its proper place among the histories of other men. Of course this principle, fixed in the mind at the outset, held resolutely, and applied to the gospel narratives with as much of enterprise and thoroughness as the lingering force of early education, the office of Christian teacher, and the prefix of Rev. will possibly allow, makes havoc enough with the records of the evangelists. It shatters prophecies and miracles on the right and the left, and scatters their history in all directions. It straitens the narrative at one point, and prodigiously distends and distorts it at another. It breaks it up into all manner of fragments and confused *debris*: and gets along without it for some good part of the way: and directly denies its possible truth, and throws off any regard for it whatever, where it comes into direct, irreconcileable and conspicuous opposition to the dictates of its own higher authority. It is very much the same *kind* of effect, only different in its particulars, as would be realized by one who should sit down to Scott's history of Napoleon with the fixed assumption, not to be overturned by any evidence, that Napoleon and George the Third were the same person. The history would certainly not suggest that notion, at any point. But at some points it might be possible to read it without direct and visible contradiction between the notion and its credibility. At some other points it might be so dislocated and torn, broken upon the wheel of the iron theory, that its lifeless remains would lie in any position in which they were placed, and interpose no obstacle to the maintenance of the assumption. And again, at many other and at most points, the narrative must be given up and denied, outright and totally, in order to get along with the theory at all. It is so with Mr. Furness, in his reading of the Gospels. That we may not be suspected of overstating the case, or of generalizing into a habit what occurs but in particular cases, we shall give ample specimens of his style of remark.

In speaking of what, to all evangelical Christians, is the divine mystery of the Incarnation, he says as follows:—"One account, Matthew's, states that Jesus was not born in the due course of nature, but was conceived by a direct act of Divine Power, before the marriage of his parents had taken place. I reject this statement for many reasons: but mainly, because, supposing it not to be true, it is very easy to see how it originated." And so he proceeds to explain, how the mother of Jesus was a rare woman, poetical and devout; and had formed the hope, before her marriage, of becoming the mother of the promised Deliverer; and had become so excited with this as to have a dream of an angel descending to her from Heaven; and had told her dream to Joseph, whose misgivings about the matter were only removed 'when the child was born in the due course of nature.' He also, it is charitably suggested, "*may* have had dreams, according to the record." Years afterward, when the character and history of Jesus had become matters of general interest, these stories were gathered up, in their "variously distorted and magnified forms," and without being very closely examined, were put on record as the current opinions. And so grew up, or rather *might* have grown up, the doctrine of the Miraculous Conception of Christ, and the Incarnation. And "mainly" because it *might* have grown up so, Mr. Furness rejects peremptorily the statement of Matthew; just as his child might reject in turn his 'stuff' about Alfred and Cromwell, and Frederick of Prussia, not because it has the least *reason* for doubt about them, or knows anything that contradicts the father's instructions, but because it conjectures that he *may* have been romancing. We do not care to trust ourselves to a full expression of our disgust and contempt at this style of reasoning, as applied to the Scriptures.

The Scriptural account of the baptism of Jesus, is as follows: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased." This definite and authoritative statement is not sufficiently important in its doctrinal relations to make it worth while for Mr. Furness to reject it as bluntly as in the preceding case. And so he *explains* it. He says that the baptism of Jesus was a very momentous and trying point in his life: the point at which he consecrated himself fully to God. His feelings were naturally therefore a good deal excited. 'He had a new experience of the vitality and power, and peace of a true purpose;' and 'such a vivid sense of Truth flashed into his mind that it seemed to him as if Heaven itself was unveiled.' 'The peace which filled his bosom, appeared to descend upon him, and rest on his heart, with dove-like gentleness. It was to him as the voice of Infinite Love, calling to him, and addressing him as a Son.' Lest this explanation should not seem altogether sufficient, however, Mr. Furness adds with praise-worthy modesty, that "it may be, I mention it only as a supposition, I am by no means confident—that as he came up out of the river, with his face upraised in prayer, * * * a dove may have been hovering within the sphere of his rapt vision"; which in that case, might have been very naturally regarded by him, Mr. F. thinks, as a heaven-sent omen.

The story of the fasting in the wilderness Mr. Furness accepts, but of course without the elements of a personal and malign Spirit inciting to evil. His expositions here are so characteristic of his entire method that we would quote them if we had space. Their general drift however will be readily imagined. The suggestions to evil were all interior in origin, he supposes, such as might naturally arise in an active mind like Jesus'; and the impression which he evidently had that temptations came to him from the Devil, is explained by the remark that "The question of the origin of evil is a philosophical one, with which Jesus had no concern. *It was not his sphere.*"

The whole volume is so pervaded by the principle spoken of at the outset, and is so full of the results of its application to the sacred narratives, that we scarcely know where to begin to select them, or what examples to choose in preference to others. We will take some others simply for illustration, and almost at random. The miraculous cure of the Son of the Centurion, by the simple command of Christ while at a distance from him, is thus dispatched by Mr. Furness. His paraphrase has at least the merit of novelty and boldness: "Turning then to the centurion, he said, 'as you have believed, so be it.' The centurion, who had shortly before left the sick lad, from the impulse of a faith which we may readily imagine the boy to have caught from him, returned home, and that very hour the boy was restored. His disease was a nervous one, palsy; and we readily see how the expectation of seeing or hearing the miracle-worker must have acted on the susceptible mind of the youth. He must needs have got well."

The instant healing of the woman who had been twelve years diseased, and who was made whole by a touch of the garment of Christ, is explained in substantially the same way. Her imagination had become excited about this Jesus. She thought she should be cured if she could touch his clothes. She succeeded at last in touching them in the crowd; and it was to her 'like an electric shock.' She felt that she was healed. Jesus felt her pulling at his dress, and surmised at once the real state of the case. So when he said to the man with the withered hand, "stretch forth thy hand," according to Mr. Furness he spoke with so much of the air of command, that the man was 'overpowered, stimulated, and inspired' by his authority, and stretched out his hand, and it was whole like the other. The story of the Transfiguration is so uniquely and boldly told, and so falls in with and illustrates the tone of the book, that we give it without abridgment:

"Such, we have every reason to suppose, was the state of their minds [of excitement and expectation concerning Christ], when Jesus, for the sake of the repose they all needed, and for prayer, retired with them to a mountain solitude. He had much to think of. They fell asleep. One of their number, Peter, of a most ardent temperament, began to dream; and in the visions of his sleep, his eyes having closed, perhaps, while fixed on the venerated form of his master, and his mind being filled with the idea of the Messiah's glory, he still saw Jesus; but now all arrayed in robes of dazzling whiteness, in all that external glory associated with the person of the Messiah. And there appeared also to Peter, in his dream, two others, who, he thought, were Moses and Elias; and they conversed with Jesus about what was to take place, that mysterious decease, at Jerusalem. While he was thus dreaming, a cloud came up, and it thundered; and the sound, startling the dreamer from his sleep, was instantly connected, as is not uncommon in dreams, with an articulate voice, uttering the very same words which, as Jesus had told his friends, had rung through his soul at his baptism. As Peter half awoke, the vision was vanishing, and he cried out, 'Master, it is good for us to be here: let us build three tabernacles (or bowers); one for thee, and one for Moses, and one for Elias, and dwell here forever, in this blessed company.' James and John, awakened by the thunder and the voice of Peter, who, naturally enough, appeared to them to be talking without knowing what he was saying, and all prepared, after their recent exciting experience, for something startling at any moment, awoke only to fall prostrate on their faces, overpowered by fear and awe. Jesus came to them, and raised them up, and there was no one there but Jesus, in his usual garb. Peter then, with his characteristic self-confidence, told what he had seen. The vision, which may all have passed in an inappreciable space of time, as is the nature of dreams, had to Peter the vivid distinctness of reality. James and John were, of course, disposed to fall in with Peter's account without a moment's hesitation: for, though they had not distinguished what the voice from heaven said, they had heard and been awakened by the sound. Accustomed to refer all things to God as their Source, and not at all disposed to make light of so impressive a vision, Jesus charged them not to mention what had occurred, until after he should have risen from the dead."

After this exhibition of the control which Mr. Furness' first principle has over him, and of the immense credulity with which he is ready any where to yield to its impulses, it cannot be necessary to accumulate such instances. Two or three additional particulars may be noticed, however, in passing. His explanation of the restoration of the deaf and dumb man to hearing and to speech, is on this wise: Christ 'wet his fingers, and put them in the man's ears, and touched his tongue, and looked up to heaven, and sighed, or drew a long inhalation, by which means he communicated his will to the man, and so stimulated the man's will, the hidden spring of vitality and cure.'—He explains the raising of Lazarus by supposing that the connection of the mind with the body is not at once destroyed by what we call Death, but the mind may be remanded, sometime after death, to reanimate the body; Lazarus had sunk into the last sleep with great confidence in Christ, and so when He uttered his loud command, the spirit of his friend heard him and came back to the body. He was able to raise others, not so connected with him, because they were *young*; one was a little girl only twelve years old, and the other was a young man; and 'between him and the young there was always sympathy.' "They were in the same sphere. They were related to one another by indestructible ties."—At the time of the crucifixion, Mr. Furness says that "the earthquake was so violent that the stones which closed the mouths of the tombs were, in some instances, shaken from their places, and the bodies of the dead were thus exposed to the startled vision of the alarmed passers-by; and individuals, excited and terrified by all that they had witnessed, had visions of ghosts;" the veil in the Temple, too, "which was probably worn by age," was discovered to be torn, and it seemed an ominous coincidence.—The convenient theory about the continued connection of the soul with the body after death, and the consequent possible return of the body to life, helps the halting faith of the biographer over the story of the Resurrection, so far that he admits that two days after the death of Christ "the body began to stir again with returning life, and Jesus awoke from the profound sleep of death, and rose up from his rocky couch, and stood upon his feet, and was again wholly himself; and at once he knew where he was, and all that had happened." His guards were naturally frightened at his appearance, and fled, declaring that there had been an earthquake, and the appearance of an angel. The women who came to the sepulchre saw the white linen cloth in which he had been wrapped, and transformed it at once in their frightened fancy into two angels.—"What finally became of Jesus is known only to God. Here is a secret which in our present state of knowledge is unfathomable." The statement of his visible ascension into heaven, Mr. Furness does not assent to; 'because it is not in accordance with the spiritual character of Jesus'; and of course where or at what time he finally died, is altogether a mystery to this expositor of his history.

We have thus given a rapid but sufficient analysis and sketch of the contents of this volume. We have aimed to do it with so much justness and fulness that every reader shall have the means of judging for himself of the aim of the book, and of the quality of its reasoning; and though again and again repulsed from the task, as we have traveled along the foolish and mischievous pages, we have brought ourselves back to it by the remembrance that the book, for the light which it sheds on the opinions of a class, is of more importance than as an exhibition of Mr. Furness's conjectures. Of the book itself we have little to say, that will not have been anticipated by the reader, in following our sketch of it. That it demonstrates the working, throughout its author's system of thought, of the essential virus of all doctrinal infidelity—the supremacy of man's notions over the records which God has inspired, plainly interpreted—is obvious at a glance. That it takes away the glory from the Gospel, and transforms the wonderful system of Divine grace and redemption in Jesus Christ, into an occurrence on the bare level of nature—like Galileo's discoveries, or the Protestant Reformation—is just as obvious; is indeed its avowed design and end. It does for all believers in Christ as a Divine Saviour—for Mr. Bartol, and for Dr. Bushnell, as well as for the most thorough Calvinist, or the most earnest Romanist—just what it does for the apostles on the Mount, resplendent with the glory of the just finished Transfiguration. It tells them they have been sleeping, and dreaming heavily; that the vision, which has been cheating them with its sublime and inspiring radiance, as of heaven itself wide-opening its gates, and under the light of which, they have rejoiced with wondering rapture, love and praise—has had no outward reality at all; has simply existed in their distempered and tossing fancy; and has been the creature of fatigue, and physical indigestion. It flatly ignores the stupendous and soul-subduing majesty of Christ's mission, as a Revelation of God in his power and glory, descending from the heavens, and with Divine patience, through instruction, and obedience, and suffering, and death, and the gift of the Spirit, accomplishing the work of man's restoration to pardon, and holiness, and everlasting life. And so it makes the apostles fools, and the Church of Christ, in all its ages, a collection of innocents, or a collection of knaves. In its tone of remark, it is as arrogant as it is narrow; arrogant, and yet unsystematic. At the same time that it rejects the true and intrinsic wonderfulness of the Gospel, and corrects the mistakes of Matthew and of John,—wherever the author's own theories are concerned, magnetic or other, it shows a credulity most greedy and capacious. It will not believe God's word. It will cut, and clip, and stretch, and deny it, and wholly throw off and disregard its authority, wherever it does not jump with the author's foregone conclusion. But it will believe *every* thing which fancy suggests, about sympathies between the young, and the connections of the soul with the body after death, whenever it can so change or tear the record. Nothing is too great for belief,—no conjectural theory, no unfounded assumption, no perfectly fanciful hypothesis in the face of known facts—if it will only explain away some miracle of Christ's working: if it will only drive against the doctrine that he is a Divine Saviour; if it will only contradict some statement of the Apostles.

We have got over being surprised at the vagaries of thought. In an age of free thinking there must be crudities, absurdities, infidelities afloat. There would be more and worse in an age when thought was legally constricted. But that a Christian Minister by profession, with some claims to scholarship, and who must have given pledges it would seem for logical if not for reverent reasoning in regard to the Scriptures, in the course of a life now drawing toward its evening—should publish a book so crude and yet so dangerous, so utterly fantastic, and yet so thoroughly and persistently infidel, is still a marvel. The entire difference between its conclusions and those of any most reckless unbeliever, is one of degree, and of time.

THE GOSPEL ITS OWN ADVOCATE. By George Griffin, LL.D. New York: D. Appleton & Co., 200 Broadway. 1850.

There is a freshness and vivacity in the argument of these pages which might have been anticipated from the character of their author, and from the fact that he is mainly occupied in other than theological inquiries. There is little that is technical, or purely dialectic in his work. It is written with the clearness and earnestness, the rapid movement of thought, and the force and glow of style, which belong to a full and self-formed conviction of the truth maintained, and which are eminently attractive and useful in a work of its class. It is excellently adapted to the purposes of popular impression; and as an easy, forcible, well-arranged essay on the subject, will be widely read with interest and profit.

It necessarily lacks, however, the high qualities of a truly scientific development of its subject; and the student familiar with other more comprehensive treatises, will find little that is novel in it. To such it will be mainly interesting as showing the mode and style of argument, in maintenance of the Divine authority of the Gospel, which presents itself most forcibly to a truly evangelical man, accustomed to the discipline of legal investigations.

HISTORY OF THE POLK ADMINISTRATION. By Lucien B. Chase, a member of the Twenty-ninth and Thirtieth Congresses. New-York: Geo. P. Putnam, 155 Broadway. 1850.

Had Mr. Putnam read the long homilies of that respectable journal which has of late assumed the oversight of all the ministers and churches—homilies delivered under the inexhaustible text of "Politics and the Pulpit"—he would hardly have ventured to ask a religious newspaper to give an opinion upon a political work; but as the volume is fairly before us, and we are too strongly of the Independent school to acknowledge this new politico-religious usurpation, we shall venture an opinion of it, and all the more cheerfully because of the respect we bear for the memory and character of the late President.

Mr. Polk was not a man of brilliant genius, nor can he fairly be ranked among the great characters of American history. His friend and admirer—the author of this volume—does not claim for him such a position. Possessed of good natural abilities, with a judgment in the main sound and discreet, with habits of application and perseverance, an industry that always made him the master of his subject or position, and an energy that carried him through every duty and labor, of rare affability and strict integrity, he was rather a man who could fill respectably any place than a man formed for the first place. His biographer informs us that "he was distinguished at college for laborious application to his studies, and by a strict conformity to the regulations of the institution. *He was always present at recitations, and invariably attended morning and evening prayers in the chapel.*" These incidents give us a clue to his character, and his rapid advancement in political life shows that his success was not the mere result of circumstances, but was owing to personal qualifications. At the age of 26 he was clerk of the Legislature of Tennessee, at 28 a member of the body, at 30 he was elected to Congress, and continued a member of the House of Representatives for fourteen years, during the last four of which he was its Speaker; at 44 he was chosen Governor of Tennessee, and at 49 President of the United States, the youngest of all who have filled that chair.

Events conspired to make his Administration one of the most conspicuous in our national history. The annexation of Texas, the settlement of the Oregon question, the war with Mexico, the acquisition of California, the Wilmot proviso, the admission of Wisconsin and Iowa into the Union, these and other measures rendered the four years of Mr. Polk's administration one of the most stirring and momentous eras of the Federal government. And yet Mr. Polk did not figure largely in these events, as did Jackson in the measures of his administration, nor can they justly be credited to his policy, and passed to the account of his historic fame. True, Mr. Polk was far from being the cypher which some considered him; indeed, we speak advisedly when we say that he was the master spirit of his administration, and that the distinguished men who composed his cabinet looked to him as their leader; but it was not the *policy* of the administration which produced the events which have rendered it so famous; and Mr. Chase mistakes in imputing to policy that which belonged rather to destiny.

So much of the large octavo before us is taken up with the history of the annexation of Texas and of the war with Mexico, that it might rather be called such a history. The author follows Mr. Polk in asserting that the object of the war was "indemnity for the past and security for the future," and adds that, "under all circumstances, the avowal should have been boldly made that we prosecuted a war of *conquest*, if necessary, for the purpose of accomplishing that result." If such was the object of the war we have a most beggarly account to show for it; our indemnity consists of millions *paid to* Mexico for California and for other territory which we must buy over again from Texas. Our own opinion is that Mr. Polk did not know exactly what was the object of the war, or precisely how he got into it or how to get out of it. We are inclined to think the whole affair was a political blunder, which gave him no consciousness of glory, but rather hastened his decline to the grave. The war grew out of the annexation of Texas which Mr. Polk favored, and so far the war grew out of his policy. The seizure and annexation of Texas was part of a plot for the extension of slave-territory, to which however we have no evidence that Mr. Polk was privy. Should we blunder into a war with Spain upon some question of honor or indemnity growing out of the Cuban invasion, and end it by annexing Cuba for a large price to the United States, nobody could tell exactly what we were fighting for, but it would still be true that war had grown out of an attempt to revolutionize Cuba for the sake of extending the slave interest of the United States; and such will be the verdict of history upon the Mexican war.

The volume before us is written with a commendable candor toward the political opponents of Mr. Polk. We regret that it is written so carelessly, often violating both grammar and good taste. It contains no small amount of rhodomontade about the Union, which must not be periled for the sake even of justice and humanity! The facts and documents embodied in the work make it a valuable contribution to our national history.

LATTER-DAY PAMPHLETS. Edited by Thomas Carlyle. No. VI. Parliaments. Boston: Phillips, Sampson & Co., 110 Washington-street. 1850.

In this number the author maintains the necessity for a ruling MAN, a real king at the head of affairs, and regards the sole function of Parliament as advisory, especially to let the Governing Man "know at what pitch the wide-spread Folly of the Nation now stands, what may be safely attempted with said folly, and what not safely."

In all this we see the author's favorite idea of hero-worship carried out in practice: but the trouble now-a-days is to get the hero. We have fallen upon other times, and for lack of the Governing Man, are quite content to live under ballot-boxes and stump orators.

We observe that the Boston edition of Carlyle's new cogitations, claims to be "authorized."

HAND-BOOK OF MEDIÆVAL GEOGRAPHY AND HISTORY. By William Pütz, Principal Tutor at the Gymnasium of Düren. Translated from the German by the Rev. R. B. Paul, M. A., vicar of St. Augustine's, Bristol, and late Fellow of Exeter College, Oxford. New York, D. Appleton & Co., 200 Broadway, 1850.

This admirable compound of the geography and history of the middle ages, prepared as a text-book for schools, is published in the neat style of the Messrs Appleton, under the editorial supervision of Prof. Greene of Brown University. The labors of three scholars, the German author, and the English and American editors, have brought the manual to a great degree of perfection. The only criticism we have to offer upon it is that it is too condensed and dry to interest beginners in history.

THE UNITED STATES RAILROAD GUIDE AND STEAMBOAT JOURNAL. Published by George R. Holbrook & Co., 114 Nassau st. N. Y.

THE PATHFINDER.—RAILWAY GUIDE for the New England States. Boston: Snow & Wilder, 5 Washington st.

By general agreement the railroad companies make changes in time and fares only on the first day of the month; and hence a monthly official time table of each road may be published for the benefit of travellers. The two manuals above mentioned are published monthly, conformably to this arrangement; one is confined to the New England rail-roads, the other embraces railroad and steamboat lines throughout the country. Both contain useful maps. By the help of such a manual one can make out a summer tour with the utmost exactness as to times, distances and expense. To the traveler such a guide is a convenience almost indispensable.

RAILWAY ECONOMY.—A Treatise on the new art of Transport, its Managements, Prospects, and Relations, Commercial, Financial and Social, with an exposition of the Practical Results of Railways in operation in the United Kingdom, on the Continent and in America. By Dionysius Lardner, D. C. L. New York: Harper & Brothers, Publishers, 1850.

This is a thorough exposition of the railroad system and contains a large amount of valuable statistical information. To an observer of Providence, or a friend of the improvement of society, such a book with its long array of figures is a rich mine of thought; it illustrates one of the greatest revolutionary and progressive movements of the age, for Railroads are great Reformers. We shall draw upon these statistics hereafter.

THE GALLERY OF ILLUSTRIOUS AMERICANS.—Number Six. FREMONT.—Brady & Co., Broadway.

The portrait in this number of the Gallery,—of that distinguished and bold explorer whose exploits in the western wilds and mountains, while surveying the practicable routes to the Pacific and to California, have surpassed the achievements of heroes of romance—is remarkably striking and spirited; one of the most surperb specimens of a daguerreotype likeness transferred by lithograph. Thus far the Gallery does altogether as well as it has ever promised. It deserves a liberal patronage. We give in the adjoining column the biographic sketch of Fremont, as a fine specimen of its species of writing, and as embracing facts of general interest.

Harper & Brothers have already issued Vol. II. of GIBBON'S ROME WITH MILMAN'S NOTES, thus pressing close upon the heels of the Boston publishers. Now is the time for every young student to stock his library with the standard English historians.

SAVONIS MUSICAL TIMES.—This is a weekly journal devoted to musical science and literature and to the fine arts. It is in competent hands. Published at $2.00 per annum, at 251 Broadway. Subscribers receive sheet music, concert tickets and sundry other premiums.

DAGUERREOTYPES.—If any one would see for himself the perfection to which the Daguerreotypic art has been carried—an art that administers so readily and so largely to the demands of the affections, through its re-presentation of the faces of friends—he will find opportunity at the elegant and accessible rooms of Mr. Lawrence, in Broadway, near the corner of Fulton-street. There are among the likenesses of distinguished men there, an admirable one of Mr. Clay, another of Father Mathew, and others of eminent politicians or clergymen; with several large groups, of families or clubs, or classes in the University; groups taken with surprising ease and accuracy by his large apparatus. The visitors to his rooms will find Mr. Lawrence, also, a very modest and courteous man, as ready to meet their wishes as they are to express them. Our acquaintance with his gallery has been practical; and we need not add that the tribute we thus give to him as an artist, is entirely unsolicited.

MISCELLANEOUS.

To the Editor of the Evening Post:

Dear Sir:—The last steamship brought from the "Vale of Albury" the following spirited verses. If you have not already met with them, they will be welcome to some of your readers, and form another of those international ballads, which may contribute more to the union and peace of the great branches of our Saxon race than all the mysteries of modern diplomacy. They will also make a good preface to those sonnets by the same hand, on the Alfred medals. Should these verses suit you, the sonnets shall follow shortly. Yours, &c.

J. C. RICHMOND.

Hyde Park, May 29th, 1850.

The Anglo-Saxon Race.

BY MARTIN F. TUPPER.

Stretch forth! stretch forth! from the south to the north,
From the east to the west,—stretch forth! stretch forth!
Strengthen thy stakes and lengthen thy cords,—
The world is a tent for the world's true lords!
Break forth and spread over every place,
The world is a world for the Saxon Race!

England sowed the glorious seed,
In her wise old laws, and her pure old creed,
And her stout old heart, and her plain old tongue,
And her resolute energies, ever young,
And her free bold hand, and her frank fair face,
And her faith in the rule of the Saxon Race!

Feebly dwindling day by day
All other races are fading away,
The sensual south and the servile east,
And the tottering throne of the treacherous priest,
And every land is in evil case,
But the wide-scattered realm of the Saxon Race!

Englishmen everywhere! brethren all!
By one great name on your millions 1 call,—
Norman, American, Gael, and Celt,
Into this fine mixed mass ye melt.
And all the best of your best I trace
In the golden brass of the Saxon Race!

Englishmen everywhere! faithful and free,
Lords of the land, and kings of the sea,—
Anglo-Saxons! honest and true,
By hundreds of millions my word is to you,—
Love one another! as brothers embrace!
That the world may be blest in the Saxon Race!

GREAT TUNNEL OF THE ALPS.

The preparations for building a railroad from Troy to Greenfield, making a direct line to Boston, have been so far advanced that both ends have been put under contract—from Troy to Pownal, 35 miles, and from Greenfield to Shelburne Falls, 12 miles. The saving in distance, from Boston to the Hudson River, will be about 35 miles, and in grade much more, as no part of the ascent between Greenfield and Troy will exceed 25 feet to the mile. The only obstacle is the ridge of Hoosic mountain, which it is proposed to pierce by a tunnel, *four miles in length*. The engineers demonstrated the practicability of this two years ago. The actual commencement of the work will give interest to the following article from a late number of the *London Times*:

THE GREAT TUNNEL OF THE ALPS.—To complete a direct line of railroad communication between Boulogne and Venice and Ancona, and, consequently, between London and the Adriatic, one only obstacle lies in the way. The chain of Mont Cenis and Mont Genèvre, running nearly Northeast and Southwest, would cross such a line, and present, with their elevation of 11,000 feet, an insurmountable bar to any continuous railway.

From London, as far as Chambery, by the Lyons Railroad, all is smooth enough; nay, that rail can and will, and indeed is now about to push further, ascending to Mont Meilland and St. Maurienne (names well known to old post travellers who directed their steps along the valley of the Arch, towards Lanslebourg), and, by an ulterior effort, it will yet reach higher, as far as Modane, at the foot of the northern crest of the Graian and Cottian Alps. But once there, all further progress is arrested, and no train can hope to reach the Italian side to Susa and Turin, and thence to the eastern coasts of the Peninsula, unless a subterranean wayfare be pierced through the snow-capped barrier.

What a magnificent problem is here presented to the inventive genius of the age! What splendid results to be attained by its successful solution! Such a problem has been actually under the consideration of the Sardinian Government since August, 1845. Its solution is no longer a matter of doubt. The possibility of boring through the heart of Mon Genèvre, and of linking Chambery with Susa, north and south of that range, is a demonstrated truth. The great tunnel of the Alps is about to become a reality, under the auspices of Victor Emanuel and the Piedmontese Parliament.

The author of this gigantic scheme is the Chevalier Henry Maus, honorary inspector of the *Genie Civil*, the same who devised and executed the great works on the Liege Railroad After five years incessant study of this question, and many practical experiments and calculations, including the invention of new machinery for boring the mountain, this officer made his final report to the Government on the 8th of February, 1849.

A commission was thereupon named on the 13th of July, 1849, consisting of several distinguished civil engineers, artillery officers, senators, members of the government, and a professor of geology, to examine and give their opinion on the nature and feasibility of Chevalier Maus's project.

That commission, on the 1st of November last, being then under the presidency of the Minister of Public Works, the Chevalier Paleveoca, decided unanimously and entirely in favor of the project. Their report, together with that of Chevalier Maus, has recently been printed for private distribution, by order of the Sardinian Government, illustrated by maps and plans and all the various calculations, not only of the expense, but of the mechanical difficulties also which this great and striking project presents.

An application for a part of the funds required to begin the great tunnel will be made to the Chambers forthwith, and the great work, which it is expected will occupy five years, will cost 14,000,000 francs, while the entire railroad of the Alps, connecting the tunnel with the Chambery railway on the one side, and with that of Susa on the other, (in length together 36,565 metres, or 20¾ English miles,) will cost 21,000 francs more, forming a total expense of 35,000,000 francs.

The great tunnel itself will measure 12,290 metres, or nearly seven English miles in length; its greatest hight will be 19 feet, and its width 25, admitting, of course, of a double line of rail. Its northern entrance, being the highest point of the intended line of rail, will be 4,092 feet above the level of the sea, and yet 2,400 feet below the highest or culminating point of the great road, or pass, over Mont Cenis. It is intended to divide the connecting lines of rail leading to either entrance of the tunnel into eight inclined plains of about 5,000 metres, or 2½ English miles each, worked like those at Liege, by endless cables and stationary engines, but in the present case moved by water power derived from the torrents.

The most remarkable part of the project, however, is the newly-devised machinery and motive power by which the Chevalier Maus proposes to bore the great tunnel. It is as ingenious as it is new, presenting some extraordinary facts in Mechanics which could hardly have been anticipated, but the truth of which has been tested and verified by practical essays made with working models of the natural size, before the government commission already mentioned. But these and the consideration of the immense results, social, commercial, and political, that may be expected to flow from such a gigantic undertaking, in comparison with which the Thames Tunnel and the Britannia Bridge become secondary objects, may form the subject of another article.

From Brady's Gallery of Illustrious Americans.

John Charles Fremont.

BORN IN SOUTH CAROLINA, JAN., A. D. 1813.

The feet of three men have pressed the slopes of the Rocky Mountains, whose names are associated forever with those vast ranges: Humbolt, the Nestor of scientific travelers; Audubon, the interpreter of Nature, and Fremont, the Pathfinder of empire. Each has done much to illustrate the Natural History of North America, and to develop its illimitable resources. The youngest of all is likely to become as illustrious as either, for fortune has linked his name with a scene in the history of the Republic, as startling to the world as the first announcement of its existence. To his hands was committed the magnificent task of opening the golden gates of our Pacific Empire. His father was an emigrant gentleman from France, and his mother a lady of Virginia. Although his death left his son an orphan in his fourth year, he was thoroughly educated; and when at the age of seventeen, he graduated at Charleston College, he contributed to the support of his mother and her younger children. From teaching mathematics he turned his attention to civil engineering, in which he displayed so much talent, he was recommended by Mr. Poinsett, Secretary of War, to Nicollet as his assistant, in the survey of the basin of the upper Mississippi. Two years he was with that learned man in his field of labors, and he won his applause and friendship. On his return to Washington he continued his services to the geographer for two years longer, in drawing up from his field-book, the great map which unfolded to science the vast tract they had explored. Thirsting for adventure, he now planned the first of those distant and perilous expeditions which have given luster to his name. Having received a lieutenant's commission in the Corps of Topographical Engineers, he proposed to the Secretary of War to penetrate the Rocky Mountains. His plan was approved, and in 1842, with a handful of men gathered on the Missouri frontier, he reached and explored the South Pass. He achieved more than his instructions required. He not only fixed the locality and character of that great Pass, through which myriads are now pressing to California—he defined the astronomy, geography, botany, geology and meteorology of the country, and designated the route since followed, and the points from which the flag of the Union is now flying from a chain of wilderness fortresses. His Report was printed by the Senate, translated into foreign languages, and the scientific world looked on Fremont as one of its benefactors. Impatient however for broader and more hazardous fields, he planned a new Expedition to the distant Territory of Oregon. His first had carried him to the summits of the Rocky Mountains. Wilkes had surveyed the tide-water regions of the Columbia river: between the two explorers lay a tract of a thousand miles which was a blank in geography. In May, 1843, he left the frontier of Missouri, and in November he stood on Fort Vancouver, with the calm waters of the Pacific at his feet. He had approached the mountains by a new line, scaled their summits south of the South Pass, deflected to the Great Salt Lake, and pushed examinations right and left along his entire course. He joined his Survey to Wilkes' Exploring Expedition, and his orders were fulfilled. But he had opened one route to the Columbia; and he wished to find another. There was a vast region south of his line, invested with a fabulous interest, and he longed to apply to it the test of exact Science. It was the beginning of winter. Without resources, adequate supplies, or even a guide, and with only twenty-five companions, he turned his face once more toward the Rocky Mountains. Then began that wonderful Expedition, filled with romance, achievement, daring and suffering; in which he was lost from the world nine months, traversing 3,500 miles, in sight of eternal snows; in which he explored and revealed the grand features of Alta California, its great basin, the Sierra Nevada, the Valleys of San Joaquin and Sacramento, exploded the fabulous Buenaventura, revealed the real El Dorado, and established the Geography of the Western part of our Continent. In August, 1844, he was again in Washington, after an absence of sixteen months. His Report put the seal to the fame of the young explorer. . . . . He was planning a third Expedition while writing a history of the second: and before its publication, in 1845, he was again on his way to the Pacific, collecting his mountain comrades; to examine in detail, the Asiatic slope of the N. A. continent, which resulted in giving a volume of new science to the world, and California to the United States. We cannot trace his achievements during the war with Mexico, nor will future times inquire how many, nor how great battles he fought. After the conquest of California, Fremont was made the victim of a quarrel between two American commanders. Like Columbus, he was brought home a prisoner, over the vast territory he had explored; stripped by a court-marshal of his commission as Lieut. Colonel of Mounted Riflemen, and re-instated by the President. Fremont needed justice, not mercy, and he returned his commission. His defense was worthy of a man of honor, genius and learning. During the ninety days of his trial, his nights were given to science. . . . . Thus ended his services to the Government—but not to mankind. He was now a private citizen, and a poor man. Charleston offered him a lucrative office, which he refused. He had been brought a criminal from California, where he had been Explorer, Conqueror, Peacemaker, Governor. He determined to retrieve his honor on the field where he had been robbed of it. One line more would complete his surveys—the route for a great road from the Mississippi to San Francisco. Again he appeared on the far West. His old mountaineers flocked around him, and with 33 men and 130 mules, perfectly equipped, he started for the Pacific. On the Sierra San Juan, all his mules and a third of his men perished in a more than Russian cold; and Fremont arrived on foot at Santa Fé, stripped of every thing but life. It was a moment for the last pang of despair which breaks the heart, or the moral heroism which conquers Fate itself. The men of the wilderness knew Fremont: they refitted his expedition: he started again: pierced the country of the fierce and remorseless Apaches: met, awed or defeated savage tribes; and in a hundred days from Santa Fé, he stood on the glittering banks of the Sacramento. The men of California reversed the judgment of the court-marshal; and Fremont was made the first Senator of the Golden State. It was a noble tribute to Science and Heroism. . . . . His name is identified forever, with some of the proudest and most grateful passages in American history. His 20,000 miles of wilderness explorations, in the midst of the inclemencies of nature, and the ferocities of jealous and merciless tribes; his powers of endurance in a slender form; his intrepid coolness in the most appaling dangers; his magnetic sway over enlightened, and savage men; his vast contibutions to science; his controlling energy in the extension of our empire; his lofty and unsullied ambition; his magnanimity, humanity, genius, sufferings and heroism; make all lovers of progress, learning and virtue rejoice that Fremont's services have been rewarded by high civic honors, exhaustless wealth, and the admiration and gratitude of mankind.

PANORAMA OF SLAVERY.—We were invited by a card, with the above suggestive and awful title, to view scenes of slave existence in America, from kidnapping to flogging inclusive. There is nothing to mitigate the melancholy of the subject in the way it is handled; on the contrary, the whole is sadly in keeping. Where, it may be asked, is the panorama to stop, if it takes to the mental and physical diseases of this earth?—Fancy a panorama of distressed needlewomen! Clearly it is not to be done, particularly with the slender mechanical power and inventive perceptions of the present panoramist, whose seeming relish for scenes of flagrellation has not made him more acquainted with anatomy. There are here and there slender natural touches, which in more skilful hands might have redeemed the savage nature of the scenes; such as the disruption of the family ties, or the parting of a mother from her babe; but all pathos is lost when the limbs are made clumsy, ill-proportioned, and in jarring inharmony of hue, this is only adding to the horrors of slave trade.—*English Paper.*

LAST OF THE SLAVES IN NEW ENGLAND.—The New Hampshire papers record the death at Hanover, of Mrs. Jane Wentworth, a colored woman, at the age of three score and ten. Graduates at Dartmouth will recollect her as Aunt Jenny, the wash woman, and nurse in sickness. Her parents were slaves, kidnapped when very young, came by inheritance into possession of the family of Mrs. House of Hanover. They were subsequently sold to a gentleman in Salem, N. H., where they remained until they were emancipated by the laws of the State. Jenny was born in Hanover, in 1777, was sold with her parents, and upon becoming free, she married Charles Wentworth, a slave of Governor Wentworth. They then removed to Hanover, where they lived till their death. Jenny outlived her husband several years, and was one of the last of the African race who in our early history were held in bondage in New England.

"Lloyds"—a word often met in English newspapers—is a great company of underwriters, whose agents are located all over the commercial world. It is expected of the agents of Lloyds' that they ascertain the workmanship of all vessels when upon the stocks—the injuries they receive in the course of their voyages—the nature of the repairs put upon them—their sailing properties, &c. &c., and transmit all the particulars to the company in England.

The accuracy and vigilance of these agents has been matter of surprise to American and other ship-masters; for it is said the condition and properties of U. S. ships are as accurately understood in London as in Boston or New-York. A Yankee ship-master, making application at Lloyds' for insurance upon his vessel, observed that the officer referred at once to what proved to be a great alphabetical register, in which were rec